

N<sup>o</sup>. A 22.

# CVRTAINE LECTVRE:

*As it is read Hamilton*

By a Countrey Farmers wife to  
her Good man.

By a Countrey Gentlewoman or  
Lady to her Esquire or Knight.

By a Souldiers wife to her Captain  
or Lievttenant.

By a Citizens or Tradelmanns wife  
to her husband.

By a Court Lady to her Lord.  
Concluding with an imitable Le-  
ture read by a Queene to her  
Soveraigne Lord and King.

---

L O N D O N ,

Printed for John Astom, and are  
to be sold at his Shop at the  
signe of the Bulls head in

Cateaten-street. 1638.

BY

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# STATE OF TENNESSEE

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To the generous Rea-  
der, but especially to  
*Bachelours and*  
*Virgins.*

 His Age affording  
more Poets than  
Patrons (for nine  
Muses may travel  
longer 'till they can find one  
*Mecenas*) made me at a stand  
to whom I might commend  
the dedication of this small  
Tractare, especially bearing  
this Title. To any Matron I  
durst not, though never so  
modest; lest her conscience  
might alledge unto her shee

A 3 had

Heywood, T.

## To the Reader.

had been guilty of reading the like Lectures. To a Married man I feared to do it, lest having been often terrified with his *Curtaine clamours*, I might rather add to his affliction, than insuane into his affection. Therfore to you, O single Batchelours, and singular Virgins, I recommend both the patronage and perusal of these papers ; and the rather, because in you it can neither breed distrust, nor ~~envy~~ ill-humour ; the Maides ~~are~~ remaining yet to reade, and the Young men to be Auditors. But howsoever I proclame this work free from all offence, either to the single, or the double. Marriage is honourable, and therefore I say unto thee, Marry : feare nothing, Audaces

## To the Reader.

ces fortuna juvat : for it may  
bee suspected , if there were  
fewer Batchelours there would  
be more honest wives; there-  
fore I say again , Marry at all  
adventure. If thou hast chil-  
dren, think them thine owne,  
though they be not : thou art  
sure to have a wife of thine  
own, though the issue be an-  
other mans. Be valiant, feare  
not words, they are but wind,  
and you live at land, and not  
at ~~sea~~ : with which admonish-  
ment, and encouragement  
withall, I bid you generously  
farewell.

T. H.

Heywood, T.

Hannibal Isabella 6.81  
Isabella Hannibal  
Henry Gould Hanish

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The Contents of the book  
comprised in these follow-  
ing Chapters.

CHAP. I. fol. I.



Are things in wo-  
men. Nature teach-  
eth them modestly. Of  
those that inveigh a-  
gainst their sexe. Many illus-  
tri-  
am women remembred as presi-  
dents for others to imitate.

CHAP. II. 24

Of Virginity, and the excellency  
thereof. The punishment of the ince-  
stuous Vestalls. How chastity was  
honored amongst the antient Spar-  
tans. How far Virgins may exceed  
their words, writing, or gestures.

CHAP. III. 48

Encouragement to young Vir-  
gins and Damosells, to behave  
themselves well in their single e-  
state,

Heywood,  
T.

## The Contents.

state, that they may become eminent Wives and Matrons, by the example of others drawnne from divers selected histories.

CHAP. IV. 72

Of election or chise before marriage. The conveniences and inconveniences belonging unto marriage disputed, and compared with the honour & dignity therof.

CHAP. V. 96

How Parents ought to dispose of their Daughters. The miseries of enforced contract. The manner of marriage amongst the Romans, the ancient Britans, the Gauls, the Germans, &c.

CHAP. VI. 119

How marriage is solemnized amongst the Russians, the Gauls, the Assyrians, the Greekes, the Namaquans, the Scots, &c. The honor of marriage, and of twelve inspe-

*John* The Contents. *Princ*

impediments that may hinder it.

CHAP. VII. 144

What manner of Lectures wives in the Countrey reade to their husbands. The severall dispositions of wives, & humours of husbands illustrated by divers selected histories. The morosity of the marriage bed.

CHAP. VIII. 170

The love that ought to be betwixt man and wife. A reason given why women speake more and much louder than men. Of a simple married woman. Divers other histories of pleasant passages in the Countrey.

CHAP. IX. 192

How Curtaine Lectures are read in the City, and how severally read by sundry Tradesmens wives, with variety of delightfull histories to that purpose.

CHAP.

Heywood, T.

## The Contents.

CHAP. X. 218

Pleasant discourse betwixt a  
Noble-man and a Merchant.  
Lectures ready by Countrey Gen-  
tlemen and Ladies to their  
Esquiers and Knights. By the  
Soldier's wife to her Captaine  
or Lieutenant. And of Court  
Ladies to their Lords.

CHAP. XI. 241

Twelve things that have been  
the Authors of much mischiefe.  
Of the famous and notorious  
scold Xanippes, the wife of So-  
crates. And of a Certain Lecture  
read by a Queen to her husband,  
worthy all good and vertuous  
womans imitation.

FINIS.

CHAP.

A Curtaine Lecture.

I



# A CVRTAINE LECTVRE.

## CHAP. I.

Rare things in women. Nature teacheth them modesty. Of those that inveigh against their sexe. Many illustrious women remembered as presidents for others to imitate.

T was the opinion of Pythagoras that a serpent is engendered from the marrow in the

B back

John Price / Isabella

back bone of a man deceas'd, and cast into the fields without burial: upo which it is observed, that as the fall and death of man came by the serpent, so the life of the serpent comes by the death of man. And since the first back-sliding of Adam there hath been such an antipathy betwixt the seed of the woman & the serpent, that if the naked sole of her foot shall tread upon his head, though never so lightly, yet the weight thercof is more ponderous and fatall unto him, than if he were beaten with mallets, or a rock or mountaine should precipitate

cate it felte upon him ; for with her bare touch he instantly expireth. But if he shall but bite the heel of a man (for at that still is his aime) the poison disperseth it selfe through all the parts of his body, from which proceedeth speedy and inevitable death.

A second thing worthy remark is, to consider how provident nature hath been in this head, to teach women bashfulness, yetnesse and modesty in their morelives, by concealing their all unto immodest parts after their beaten deaths : for it is familiar amongst us, that if a man be drown'd, his gal is no sooner tate

burst, but he riseth with his face upward: but if a woman perish in the water, she swims with her face downward: of which some give this reason, *Omne leve fertur sursum, &c.* As every light thing naturally ascends up into the aire, and that which is weighty stoopeth it selfe downe to the earth; so a man being broad and heavie in the shoulders, and but thin & light in the brests, the more ponderous parts sinke, and those less heavie appearc above the waters: when on the contrary, a woman being narrow and spare sholdred,

but more fleshy and tumorous in the breast, by the weight thereof they smoothen & obscure her modest cheeks in the water, as if even in death she apprehended that the rest were unseemly to be exposed unto the aire.

But in this my progresse intended to the praise of their much honoured sexe, I encountred with many difficulties and interposures able to deterre me from my purpose; for in turning over the leaves of some both moderne and forreigne wri-ters, I have met with so many satyricall invectives ai-

med directly against it, and some of them so pathetrical-  
ly bitter, that I am halfe  
perswaded they had quite  
forgot themselves to have  
beene borne of mothers.  
*Mantuan* in one of his Ec-  
logues writes thus :

*Fæminenm servile genus,*  
*&c.*

which in my thoughts, in  
the generality is so adverse  
to all charity, and refracto-  
ry to common experience,  
that I am loath to make it  
vulgar, or teach it to speake  
our English language. *Plan-*  
*tus in Milite faith,* What  
thing

thing can be worse or more audacious than a woman? And in *Bacchid*. Nothing is more tempting or contagious to the life of a young man, than the opportunity of night, the operation of wine, & the blandishments of a woman. *Ovid* in his first book of Elegies, though not in the same words, yet includes the same sense: and these, with many other, he reckoneth, not as accidents appertaining to some, but adherents belonging to all; as borne with them in their infancie, increasing with them in their growth, and inseparable from them

till their last dissolution: others for divers irregularities task them in particular. Ovid tells us there is no heed or regard to be taken of their teares, as commanding them at their will, and exposing them at their pleasure.

*Neue puerarum lacrymā  
moveare cavelo, &c.*

With womens teares bee  
not thou mov'd at all,  
For as they please they  
keep or let them fall.

And in another place :  
What cannot Art? They to  
deceive poore men,

Have

Have learnt by practise  
how to weep, and when.

Elsewhere he inveigheth  
against their fantasticall ha-  
bits, paintings, borrowed or  
bought haire , &c. Some  
call them unfaithfull, light,  
inconstant, as *CatoHus* : o-  
thers more moveable than  
the winds, as *Calphurnius*:  
some hold their societie  
merely unnecessary , as  
that an house or family is  
much better & more quiet  
without them. *Plautus* saith,  
*Mulier recte olet cum nil  
ulet*, a woman is then at the  
best when she is not at all.  
Againe , a question being

B 5      asked

asked whether it were better to marry with a maid or a widow? Answer is returned, *Malum quod minimum est, id minimum est malum.* He that can avoid their fellowship, let him shun it; let him beware the day before, that he repent him not the day after. Of their frowardnesse and perversenesse Terence admonisheth us, saying most truly & essentially, I am acquainted with the wits and dispositions of women; they will not when thou wouldest, and when thou wouldest not, then they will. Of their wrangling and litigiousnesse *Invenal*

venal thus speaketh :

*Nulla ferè causa est in quam  
non fæmina litet, &c.*

There is no cause in Court,  
nor act in State,  
From which a woman can-  
not ground debate.

And to that purpose he in-  
troduceth one *Manilia*, a  
bold-fac't Roman Matron,  
who being full of contro-  
versie ; and through her  
wrangling having many  
suits in agitation, blusht not  
in open Court to bee her  
owne Advocate, and plead  
her owne causes in publike  
assemblies.

assemblies. They are further challenged to effacinate the heares and spirits of the most valiant, to tame even the Giant tamers; neither their manly courage nor invincible puissance being able to resist their whorish seducements: for so saith *Seneca in Hercule furente.*

Many more to this purpose I could produce *in priorem partem*, but I am afraid lest these few may (to some) appear too many. It therefore followes that these discouragements past over, I come now to emboldening and animation; which I shal better illustrate by

by president and example. For, as *Epicurus* saith, more faith is to be given to example than precept. And *Seneca* in his Epistles saith, long is the journey that is taken by precept, but short and speedy that which is proposed by example. *Omphalus* in his book *De imitatione* thus discourteth:

The greatest commendation both of ingenious arts and civil actions is comprised within the limits of imitation: the studie of which, either in managing publike or private affaires, begettereth in us both an alacrity and magnitude. For  
by

by calling to remembrance  
the famous & notable acts  
of illustrious persons, and  
conforming our selves unto  
all such things as were in  
them worthy both of obser-  
vation and imitation, it in-  
flames us with a noble de-  
sire, and an exurgent ambi-  
tion, by their president and  
example to aspire unto that  
celitude of honour and re-  
nowne, to which they arri-  
ved before us. This counsell  
I therefore purpose to fol-  
low: and, beginning with  
those created in the begin-  
ning, draw a president of  
good women, even to these  
our later ages.

*Adam*

Adam and Evah were our first parents ; and hee who gave names to all the creatures of the earth, called her *Hevah*, which implies, the mother of mankind ; from whom are descended even those degenerates that so maliciously calumnize the sexe : just like the young Asse Colts , who having suckt their fills, kicke their dams ; for so it was said of Aristotle for spurning at his master *Plato*, from whō he had suckt and drawn all his rudiments of Philosophie.

But as there was an *Evah* by whom sin came into the world, to the utter subversion

sion of the soule of man; so like wise there was a *Marie*, the pure, blessed, and immaculate Virgin, through whom was repaired and restored what in the other was forfeited and lost. To fetch our imitable women as farre as from the time of the first Patriarks. *Abraham* had a *Sarah*, and *Isaac* a *Rebecca*. Come to the Judges : *Lapidot* had a *Debora*, who was a Propheteesse, & a deliverer of Israel. We reade that *Ioachim* had a *Susanna*, and that churlish *Nabal* had a liberrall minded *Abigail*; and of *Manasses* widdow *Judith*, who

who taking upon her a masculine spirit, Virago-like cut off the head of *Holofernes*.

Come to the nationall Kings: *Vlysses* had a cōstant *Penelope* in *Grecce*, and King *Priam* was the husband of a fertile *Hecuba* in *Asia*. Amongst the Romans *Iulius Casar*, the first perpetuall Dictatour, had an indulgent *Calphurnia*; and *Augustus* his Successour a Matron-like *Livia*. In the time of the Consuls, *Collatine* might boast of an unimitable *Lucrece*; and the first *Africanus* of a *Tertia Emilia*, for her vertues scarce

scarce to be parallel'd. Stra-  
bo tells us of an *Artemisia*,  
*Queene of Caria*, the Illu-  
strious wife of King *Mau-  
solus*; and *Livy*, *Frontinus*,  
and others, of an excellent  
*Chiomara*, the wife of Ori-  
giantes *Regulus*.

Come to the ancient and  
grave Philosophers: *Plato*  
had his *Astionissa*, and *Ari-  
stoile* his *Hermia*; the fa-  
mous Physician *Nicofra-  
tus*, his *Antecyra*; *Perian-  
der*, one of the seven Sages  
of Grecce (as *Pythagoras*  
*Lib. de Aegina* relates) was  
enamoured on the virtuous  
*Melissa*; and the grave *So-  
crates* (as *Xenophon* makes  
mention

mention of him) was devoted to the love of Theodota; and the famous Marcus Cicero to his Terentia, &c.

If we examine the ancient Poets, not one of them but had a Mistress whom to celebrate. Amongst the Romans, Tibullus had his *Delia*, Lucan his *Argentaria*, Horace his *Lycinia*, Terence his *Leucadia*, Properius his *Hostia*, Cornelius Gallus his *Lycoris*, and so of the rest.

Amongst the Italians, Dante had his *Beatrix*, Petrarch his *Anreta*, &c. And amongst the Spanish Poets, Crespi *Valladaura*, Sezepbia

*Sezepbia Centella, Guido  
Cavalcante, Almudavar,  
Bonavida, Lopez del Vigo,*  
with infinite others, all eminent  
Poets: and not one of them, whose pen was not  
employed in the laborious  
encomiaisticke of some ex-  
cellent Lady or other.

The like I may say of the  
Germanes, as *Johannes Galielmus Rosbackius, Mat-  
thias Baderus, Lambertus  
Ludolphus, Frenzekius,  
Franciscus Modius, Bebel-  
lius, &c.* Amongst the  
French, *Marrot, & others.*  
And of our English, I will  
only, at this time, memorize  
two; famous Mr. *Edmund  
Spencer*

Spencer, magnified in his *Gloriana*; and the most renowned Sir Philip Sidney, never to be forgotten in his *Pamela* and *Philoclea*:

Nay, none of these Satyrist against women, but with easie examination, I could bring their owne works to witnesse against themselves; but more needfull occurrents take mee off from them: I will therefore leave them to their contradictions, with that of Terentius, in the Prologue to his first Comedy called *Andrea*:

---*Et quiescant porro monco;*  
*& desinans.*

*Male-*

*Maledicere, malefacta nemo  
scant sua.*

I warne them their ill spee-  
ches to forbear,  
Lest of their owne ill deeds  
they further heare.

For it is the fashion of ma-  
ny to pric, and seek to have  
a deep inspection to the ac-  
tions and behaviours of  
others, whilst they are  
micerely careless and neg-  
ligent in managing of their  
owne manners and deport-  
ment: which *Horace* inge-  
niously observes, and with  
which I conclude this  
Chapter:

*Ego met mi ignosco Ma-  
vini inquit,*

*Stultus*

*Stultus & improbus hic a-  
mor est, dignusque notari.*

*Mævius doth say, My selfe  
on my selfe dote ;  
But foolish is this love, and  
worthy note.*

*When purblind thou, thine  
owne checks canst not see,  
Why dost thou looke so  
fixt on him or me ?*

*For now thine eyes so nim-  
ble sighted are,  
The Eagle or the Serpent  
to out-stare.*

**C H A P.**

## C H A P. II.

Of virginitie, and the excellency thereof. The punishment of the incestuous Vestalls. How chastity was honoured amongst the ancient Spartans. How farre virgins may extend their words, writings, or gestures.

B Efore I come to dissect, or take upon me to anatomize the conditions of wives, it lyeth in my road-way to speak something of virgins; for all women were first maids before they came to be marriid. One saith

faith of women in generall, that they are wonders in nature, if they would not wrong nature. And another, that they be admirable Angels, if they would not be drawne with Angels to become Devils. And of virgins thus: If they bee faire, they are to be wonne with praises: and if coy, with prayers: if they bee proud, with gifts: if covetous, with promises. And as it is naturall in them to despise what is offered, so it is death to them to be denyed what they demand. Some compare their hearts to the Cotton tree, whose

C

fruit

fruit in the bud is as hard as a bullet of iron, but being ripe, it bringeth forth nothing but soft wooll. But give me leave a little to deviate, and leave them for a page or two, to speak something of the excellency of virginity it selfe.

Pope *Gregory* hath these words; *Quanquam laudationem virginitatis non suscepis, expressionem tamen, &c.* Though I have not undertooke to give virginity the due praise, yet I will afford it some expression, and first shew you in what country she was bred, and by what parent begot. I gi-

ard as that be our countrey where  
being our dwelling is, then is hea-  
ven the mansion of cha-  
lity. It hath here a pil-  
grimage, there a perma-  
nence. For what is virgi-  
nall chastity, but an integri-  
ty voyd of all contagion? And whom can we call the  
father thereof, but the im-  
maculate Sonne of God,  
whose flesh saw no corrup-  
tion, and whose Divinity  
was not sensible of putrefac-  
tion? How great then is  
the honur of virginity,  
when our blessed Saviour,  
a virgin, came of a virgin?  
A virgin the Mother, a vir-  
gin the Sonne, begot of his

C 2      Father

Father before all worlds,  
borne of his Mother in the  
world; the first proceeding  
from his eternall goodnes,  
that the second might bee  
conducible to our everla-  
sting glory. So likewise  
the holy Mother Church,  
his Spouse, is immaculate  
in her conception, and yet  
fruitfull in her issue, a Vir-  
gin in her chastity, a Mo-  
ther in her children: being  
a virgin shee generateth us,  
not by the aide of the flesh,  
but by the assistance of the  
Spirit; not with the throws  
and paines of the womb,  
but by the joyes of Angels:  
she gives us suck, not with  
the

the milke of the breast, but  
the doctrine of the Apo-  
stles. A virgin is the daugh-  
ter of Sion, a virgin is the  
new Jerusalem into which  
no flesh can enter that is  
common or unclean.

Note but how farre the  
name and vertue of virgini-  
ty extendeth: for though  
amongst those that be mar-  
ried, the title and honour  
seemeth to bee lost, yet  
ought we to know that eve-  
ry chaste soule, which ab-  
staineth from things unlaw-  
full and forbidden, keepeth  
it still. For the Church,  
which consisteth of young  
and old, male and female,

C 3 married

married and unmarried, every member thereof is honoured with that sacred title, *Virgin*.

For many causes (saith *Iobannes Episcopus*) did the Saviour of the world chuse to be borne of a wife espoused to an husband: first, to take away all aspersions that might be alledged against her by the Lewes, who urging the strength of the Law, would have stoned her, being the punishment imposed upon an adulteresse: next, to prevent all occasions from immo-dest Virgins, lest they should listen unto any false suspitious

suspicious rumours , by which our blessed Saviour might bee injured or defamed : that in going and returning from *Ægypt* , Shec might have the company & comfort of her husband *Joseph* , not a protectour only, but a witnessse of her continued virginity ; as also to beguile the Devil , the open adversary of all mankind , who by reason of her marriage , might be in some hesitation and doubt whether she were a virgin , and therefore grow diffident whether our blessed Saviour were the Son of God , or no .

Pope Leo, *Parturiente Maria, natus est nobis Dei filius, &c.* Mary being delivered, or bringing forth, to us and for us was borne the Sonne of God ; borne of an untouched woman, that his humane birth might assure us that he was perfect man, and her immaculate virginity confirme to us, that he was perfect God; of whom *Maximus Episcopus* to this purpose testates.

Though when hee was borne, earthly swathings contained him, yet that he was not of earth, heavenly signes witnessed of him. Whilſt he lay in the cradle,

he

he shined in the clouds; he cryed as an infant amidst the Iewes, he raigned as an Emperour amongst the Gentiles: whilst hee suckt amongst the Bethlemites, hee was worshipped and adored by the Chaldeans; when hee was visited by Shepherds, he was honoured by Kings; when he was obscure in the stable, hee was visible amidst the starres. Hee was poore in habit amongst the Iewes, he appeared in glory amidst the Gentiles.

Therefore (saith a learned Father) let all virgins rejoice, for Mary the blessed

C 5      virgin

virgin hath brought forth; let all widowes bee glad, for *Anna* the widow acknowledged Christ in his infancy; let all wives exult, for when *Mary* came to visit *Elizabeth*, the wife of *Zacharias*, the babe sprang in her womb; let all children give praise, for *Iesus* himselfe hath vouchsased to become a child; let all old men give thanks unto the Lord, for old *Simeon* did not depart the world, till his bodily eyes had seen his spirituall salvation: and this shall suffice for a sheet-discourse, concerning the honour and vertue of (never too

too much to bee praited) virginity.

The Romans so honoured chastity, that such of the Vestall virgins, as were knowne to violate their strict vowes of virginity, were called incestuous (which word comes of *Cestus*, a virginall girdle, never untied but on the night succeeding the day of marriage;) and being convicted of the fact, their judgement was to bee buried alive. They were Votresses, sacred to the Goddess *Vesta*, which implies as much as Earth; for *Vesta* and Earth are all one: as *Ovid Fastor.*

lib.

lib. 6. with great elegancie  
delivcreth it in these words:

— *Ne viva defodierur*

*Homo: si evanescet bona*

*Sic incesta perire; quia quam*  
*violavit; in illa*

*Conditur: & tellus Vesta-*  
*que Numen idem est.*

No Vestall Priest, to break  
her vow be said,

Lest shce (yet living) in her  
tomb be laid:

The injur'd Earth, th' Ince-

stuons-must devoure;

Because the Earth and *Vesta*

are one power.

Moreover, their persons  
where had in such rever-  
ence, that the people gave  
them almost divine adora-  
tions,

sions, and the Senators and  
Princes at meeting gave  
them way.

Amongst the Lawes that  
Lycurgus made, one was,  
that no virgin, of what e-  
state or condition soever,  
should have any dowry al-  
otted her to her marriage,  
and being demanded the  
reason thereof, he made an-  
swcr; lest those that be rich  
should be desired for their  
wealth, or those that want  
be despised for their pover-  
ty: so that by marriage, the  
Maid and not her meanes,  
beauty & vertue would be  
acquired solely. He also ap-  
pointed at what yeres ei-  
ther

ther sexe should marry, which was at a mature age, that from able bodies might be propagated the stronger issue. Neither would hee suffer them to bed together the marriage night, unlesse by stealth, but to keepe the Bride-groome & the Bride (if it were possible) many nights asunder, by conference and company: and being askt the cause therof, hee make answer, Because they should still prevent satiety, keepe their bodies strong and in health, which would preserve their loue fresh & new, prevent distast, and continue indulgence.

Vnguent

Vnguent and tinctures he banished the City , im- posing mulcts and fines on all those who were found to use them : and in his dayes , such was the rare modesty both of their virgins and matrons , as that adultery was so little pra-ctised, that the name there-of was not knowne amongst them. For Plutarch in La-*con. Apotheg.* reports, that a stranger asking one Gera-data , a matron of the old Spartan race, what punishment their Lawes inflicted upon adulterers? She made answer, *Lycurgus* had made none, for there was no such monstier

monster to bee found amongst them. But he replying : but say any such should be, how then? Why then (saith she) he must be fined to give a Bull with so long and large a neck, that shal stretch over the mount Taygetus , and drinke of the river Eurota. Which hearing, he said, that was a thing impossible. As impossible a thing (said she) it is in Sparta to finde an adulterer or adulteresse.

Now whether it be lawfull or comely for a Vestall, or profest virgin, or any other, in her single and uncontracted estate, to bee pleasant

pleasant in looks, free in language, wanton in carriage, to poetize, or the like, (howsoever she be of modest and chaste condition) may be any just taxation of her continence, it is a question disputable. Seneca in his controversies, speaketh of a Vestall virgin, who but for writing this verse,  
*Felices nuptæ, moriar nisi  
nubere dulce est.*

Was summoned into open Court, and pleaded against in these or the like words :  
*Felices nuptæ, i. happy are those which bee married.* These be the words of one that longs for marriage, which

V.S.W.

which the Vestalls ought  
not to doe. And *Moriar*,  
.i. may I dye but: in which  
she prefers humour before  
honour, and lewdnesse be-  
fore life. *Nubere dulce est*,  
sweet it is to marry: which  
implies she is either rap-  
tur'd with the thought of  
what she hath already pro-  
ved, or extasi'd with the  
conceit of that she hath not  
yet tryed: neither of which  
pollutions ought to bee in  
one of her profession. Shall  
the magistrates submit their  
maces? the Tribunes their  
types of renowne? Shall  
the Consuls and Pretors,  
Dictators and Flamins, give  
way

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oriar ,  
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way

way to her in the *Forum*? Shall any one of her contagious humours be held capable of such canonical honour ? The Vestall Priests protest seldom, or (if at all) by the Goddess *Vesta*: but *Let me die* : Doth not this shew that *Vesta*'s living fiers are now quite extinct and dead in her ? *Let me dye but* : In these words proclaims she not that she prefers the spotted bed of the married before the undefiled Altar of the Goddess ? whom I invoke to be as rigorous in punishing, as she hath beeue rebellious in provoking her. Beseeches  
it

it a Recluse to become so rude ? or a Votariesse to shew her selfe so full of vanitie ? What , a Virgin to versifie ? Shall that hand, onely reserved to offer in the Temple, now be officious in penning nothing but trifles ? Or if shee have a mind to write in praise of marriage, why makes shee not chaste *Lucrece* her Theme, and her imitable death ber Argument ? O thou worthy of all severe punishment , that holdest any thing dearer to thee than thine owne sacred Priesthood ! But to marry thou saist it is pleasant, it is sweet.

sweet. How expressly uttered, how intimately concealed! as impudently proclaimed, as incontinently apprehended. Being one that undoubtedly having done the act, now must undecently seemes to delight in the ill. Nay such a one as may be truely called *Incesta*, who though she never did the deed, yet in her heart hath desired it.

This was (I must confess) inforced to the full: but instead of playing the Advocate, and shewing what answer shee might make for her selfe, I will breake off with this gentle admonition:

If

If one facetious line, wit  
(perhaps) rather to shew  
her wit than any wanton-  
nesse, and that any charita-  
ble censorer might rather  
impute it to fancy, than  
folly, might be so traduc't  
and farre stretcht, as not  
only to blemish the fame,  
but take away the life of so  
respected and reverent a  
person as a Vcstall; how  
chary ought all Virgins to  
be? how carefull and cau-  
telous in all their deport-  
ments? to be wary in their  
words, & weighty in their  
writings, that their counse-  
nances bewray no light-  
nesse, their eycs no loose-  
nesse:

nesse : that their carriages  
be not complemantall, but  
courteous : their gestures  
not grosse, but gracious,  
their language fashionable,  
not frivolous : And to the  
name of Virgin still re-  
member to adde that best  
becomming attribute and  
character, Virtue. Obser-  
ving these & the like, there  
is no doubt but as in your  
single estate you live like  
excellent maids, so the time  
will come when you shall  
become eminent Matrons.

---

CHAP. III.

Encouragements to young  
Virgins

Virgins and Damosells to  
behave themselves well  
in their single estate, that  
they may become eminent  
wives & matrons, by the  
example of others, drawn  
from divers selected Hi-  
stories. *Books of wisdom  
and studis shewing  
the way to virtue.*

**T**O encourage all maids  
how to behave them-  
selves, that they may be the  
better married (for as yet  
they are not come to the  
rudiments of reading a Cur-  
taine Lecture, for that only  
belongs to wives; the very  
name wherof will instruct  
them soone enough (if not  
too soone) in the practice:) *Books of wisdom  
and studis shewing  
the way to virtue.*

I hold

I hold it not impertinent to  
the presēt tractate in hand,  
to shew you an history or  
two (and those not com-  
mon) how some Virgins,  
out of meane condition and  
quality, have, by their ver-  
tues meetely, and generous  
behaviour, attained to great  
preferment and honour :  
for variety of History, in-  
termixte with discourse of  
times, makes the Argument  
esse tedious to the Reader.

Thus therfore it happened.  
*Fulgentius* the Historian be-  
ing my Author, who re-  
members me of one Gal-  
lata Bertha, the daughter  
of a private Florentine, but

of extraordinary beauty  
and vertue.

It so happened, that the  
Emperour Otto, the fourth  
of that name, upon some  
urgent occasion comming  
to the great City of Flo-  
rence, he was entertained  
with all the sumptuous and  
triumphall shewes which  
could be then provided, as  
best suiting with a State Im-  
periall. He being one day  
abroad to take the aire, a  
great confluence of people  
gathered about him, of all  
degrees, to behold his per-  
son, whom till then they  
had never scene, and to be-  
low on him for his wel-  
come.

come into the City, the  
lowd acclamations of *Ave  
Cæsar*. Amongst all the o-  
ther Virgins and Damosels  
there assembled, he cast his  
eye upon this *Galdra Ber-  
tha*, and on the sudden was  
much taken with her beau-  
ty; in so much that, not a-  
ble to smother his affec-  
tion (for he had taken a most  
especiall notice of her) after  
he had retired himselfe un-  
to the Dukes Palace, where  
he was at that time boun-  
eously feasted, he began  
openly at the table to speak  
of this Damosels beauty,  
giving her a character of  
riority before all that hee

had before time scene.

Her father, whose name was *Bellincionus*, there attending at the table, finding by the Emperours description that there was no other likelihood, but that it was his daughter of whom he gave such an extraordinary approbation, because he reflected upon her stature, feature & habit, sends for her privately to Court, and commands her by the duty of a child, all delayes set apart, to make there her present and personal appearance. To which the innocent Damosell (ignorant, and no way suspitious of any

any such treason intended against her chastity, especially from a father) assented, and came. The banquet being ended, and the table withdrawne, the Father (worse than the Roman *Cabbus* or *Pbuillus*, branded with eternall infamy, who though honoured with the stile of *Eques Romani*, rather for gaine or flattery were guilty of their wives prostitution) he (I say) whispered the Emperour in the eare, and told him that he would presently bring him into the company and acquaintance of her whose beauty & feature he had so

D 3      liberally

liberally extolled. The Prince gladly imbracing the motion, he retired him into a private and remote chamber, where she was attending her fathers command; the Emperour at the first encreview acknowledging her to bee the same: when the most unworthy parent of so accomplita child, thus said unto him: Lo here the Virgin by you so much praised ready to prostrate her selfe to your Majesty, whom you may with all freenesse kisse and embrace at your pleasure. At which words *Otbo*, almost extasi'd, came toward her

her to take her by the hand,  
and proceeded further to  
have toucht her lips: but she  
astonisht and abash't at her  
fathers unnaturall levity &  
basenes, denied the Empe-  
rour her right hand, & with  
her left modestly put him  
back, uttering these words:  
With pardon to your high  
and sacred Majesty (Royall  
Sir) neither of these your  
faire proffers it lies in me to  
grant you, having made be-  
twixt my Saviour and my  
self such an irrevocable vow  
and contract, that I will ne-  
ver lend that hand or these  
lips to any, of what state or  
condition soever, whom I

D 4      shall

Shal not undoubtedlē know  
to bee my Lord and Hus-  
band: (at which the father  
frown'd) and shee further  
proceeded and said (falling  
low upon her knees, & ma-  
ny teares dropping from  
her eies.) He only insidiate  
my life that seekes to take  
away the least part of mine  
honour; and there she pau-  
sed. Which in the appre-  
hension of the Emperour  
was uttered with such a  
bashfull shame, and well-  
becoming modesty, that  
in the Prince it took a very  
sudden & solid impression;  
who comparing the villany  
of the father with the ver-

tues of the daughter , and setting the base Pandarisme of the one against the rare prudence of the other , it compelled him into a divided and distracted countenance . For with a stern and supercilious brow bent against him , but a smooth & unwrinkled front applied unto her , he made this reply , aiming his speech unto her : Delicate and sweet Virgin , are you the already disposed of ? or by private contract engaged to any man ? To which she with a low and well-beseeming obedience answered , that she had not as yet devoted her

selfe unto any. Will you  
then(replied the Emperor)  
faire Damosell, give mee  
leave to provide you of an  
husband? Who answered  
unto him, that it might ap-  
pear in her great rudenesse  
& indiscretion withall, not  
to agree to such a motion,  
& therefore with all obedi-  
ence, submission, and grati-  
tude, she surrendered her  
selfe wholly to his High-  
nesse choise, assuredly pre-  
suming that since he him-  
selfe was indued with such  
rare continence and vertue,  
he could not choose but be  
able to distinguish the like  
in others; holding it a great  
felicitie

felicitie and fortune that a Prince of his known piety and goodnessse, would be so gracious as to solicite in that nature for his so unworthy and dejected hand-maid. Which language was delivered with such discretion and modesty, that Otho was therwith much taken; when presently calling for a Gentleman of especiall remark, who waited on him in his chamber, called *Guido Germanicus*, of a noble House and Familie, whom hee much favoured; hee told him that hee had at length found out a gift to reward him, and to remunerate his  
long

long and faithfull service; such a one as might become the giver, & (withall) prove worthy his acceptance: and in the closure of these words presented unto him the Virgin *Galdrata Bertha*. These two at the first interview so well loved and liked, for as *Ovid* saith,

None ever lov'd that lov'd  
not at first sight.

that by their mutuall consent they were in a royll assembly publikely contrated by *Cesar*, who gave her for her dower that spacious valley which lieth beneath the hill *Cäsentius*, and the

the fields called *Agri Aren-tini*, which soone after he made an Earledome, and conferred that noble Title upon him; and from these two succeeded the famous and warlike familie of the *Guidons* (so renowned in historie) which hath continued unto many successions.

*Paulus Emilius* tells us that *Manestus* the Athenian, and sonne to *Ipbicrates* that famous Captaine, took unto his bed a maid of a forrain Country, but so low degreed that the historic affords her not so much as a name: who though she was poore

poore in estate, yet was she  
rich and abundantly qua-  
lified both in the riches of  
the body & the mind. The  
son being demanded which  
of his two parents he affe-  
cted most, his father or his  
mother? he made answer,  
that in his filiall duty and  
affection he gave the prece-  
dence unto his mother. But  
he that proposed the questi-  
on, knowing the difference  
in their births & breeding,  
demanding the reason ther-  
of, he gave him this satis-  
faction; True it is (saith he)  
that my father hath made  
me an Ally & Countriman  
of Thrace, but my mother  
hath

bath made me an Athenian, and the son of a noble Captain:

Bersane was the daughter of one *Arbassus* a private souldier in the Camp of *Alexander*, who, as *Quint. Curtius*, and *Aul. Gellius*, affirme was of a sweet grace, and amiable aspect, that like the Sunne appearing out of a cloud, so out of the darknesse of her neglected fortune there shone such a majesticall lustre, that he who was then the worlds sole Monarch, preferred her before the wife and beautifull daughters of *Darius*, whom he had late vanquished : in so

so much that it is related of him by the fornamed Authors, that after his first familiarity with her he was never knowne to cast an incontinent look upon any other, nor to have congresse with any third, onely his wife *Roxana*, and this *Bersane*, whom he commended to his Queen, and made her his sole companion.

It is likewise reported of the famous *Rhodope*, that she was at the first but servant to *Iadmon* ~~samius~~ the Philosopher, yet by her amiable feature & dexterous carriage she afterwards was advanced to such honour

as

as to be wile unto *Psammetichus* King of Egypt.

*Lardana*, from whom the renowned family of the *Heraclidae* boast their descent, was a Damosell of a very low and meane parentage, and indeed no better than an hand-maid and servant, yet by her rare & unmatchable vertue she after raised her fortunes to the eminence to bee a fruitfull seminary of many noble and renowned Gentlemen; for so *Herodotus* witnesseth of her in his *Euterpe*.

*Pysostrates*, as *Philarchus* historifies, matcht himselfe with a Virgin of rare beauty,

ty, but her birth so obscure  
and ignoble, that the story  
affordeth it no name; yet  
after, she by her wisedome  
and counsell advanced him  
from being a Gentleman of  
private condition, to a Mo-  
narchall government. Of  
her *Cladensis* in his booke  
intituled *Redditionum*, re-  
ports, that she was for state  
a *Inno*, for wisedome a *Pal-*  
*las*, for beauty a *Venus*, and  
worthy to bee stiled the  
daughter of *Socrates*. It is  
moreover said of her, that  
she dealt Scepters, and dis-  
posed Crowns at her plea-  
sure; so great was her power  
in the place in which shee  
governed.

I will end with *Aspasia* the daughter of one *Hermonitus* a man of low condition (as *Aelianus* the approved Historiographer in his book *De varis Historia* relates) who being snatcht from the armes of her father by a Persian souldier, was for the excellency of her feature and beauty, by him presented to King *Cyrus* the son of *Darius* and *Parasatides*. Her vertuous education , unmatchable beauty, singular modesty, and approved wisdome, were the immediate steps to purchase her such favour with the Persian Monarch, that

that he not only made her his Empresse, but so tenderly affected her, that notwithstanding his choice of wives, and multiplicity of concubines, from the first hourc that shee grew into his knowledge & acquaintance he never embrac't the company of any other woman. And after the death of *Cyrus*, whose funeralls she bewailed with unspeakable sorrow, being afterward as highly favoured by *Artaxerxes* who succeeded him in the Empire, who desired to make her a partner in his bed and Throne; yet was it with long suit from him

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c; yet  
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him

him, and great unwilling-  
ness in her, before she could  
be won to participate in ei-  
ther of them.

And these out of infinite  
I have collected onely to  
shew unto you that Vir-  
gins, howsoever obscurely  
descended, who from their  
Ancestours could neither  
boast of wealth or Gentry,  
yet by their vertues, beau-  
ty, and generous behaviour,  
have not only attained unto  
matches of most especiall  
remarke, but some also to  
dignities imperiall.

Famous unto all ages, e-  
ven to the perpetuite of  
memory, shall be that great  
Arch-

Arch-champion of virginity, *Virginius*, that brave Roman knight, whose name was giuen him in his childhood as a good omen, presaging what a defender of chastity hee would after prove, who because his sole addionally daughter *Virginia* should not fall into the hands of *Appius Claudius*, one of the Decemviri, to be vitiated and dishonoured, when he perceivide by the corruptnesse of the Judge, and the perfidiousnesse of the false evidence, that shee was ready to fall and suffer under his cruell mercy, in the open face of the Court, and

and at the barre at which  
her cause was then pleaded,  
he slew her with his owne  
hands, to vindicate her ih-  
nocence; desirous rather (as  
*Valerius* reports of him) of  
an innocuous child to bee  
the deathes man, thā the fa-  
ther of a defiled daughter:  
of whom *Silius Italicus* l.  
13. *Bel. Panico* thus speaks:

— *Virginia iuxta*  
*Cerne, cruentata vultus sub*  
*pectore servat.*

Behold before thee where  
*Virginia's plac't,*  
Her white breast with a  
griesly wound defac't.

The

The bloody knife doth wit-  
nessse the sad stroke,  
Which freed her wbody  
from lusts servile yoke:  
Whose modest innocence  
so farre extends,  
Her fathers act she in her  
death commends.

#### CHAP. IV.

Of election or choice before  
marriage. The conveni-  
ences and inconveniences  
belonging unto marriage  
disputed, and compared  
with the honour and dig-  
nity thereof.

Before I come to wed-  
locke it selfe, it is very  
pertinent

pertinent that I speak som-  
thing of choice before mar-  
riage. Saith one, *Lsber esse  
non posse nisi affectus im-  
perans, & cupiditas domi-  
nans;* he cannot be truly  
said to have a free choice  
and election, in whom his  
affections rule, and his ap-  
petites govern. The Queen  
*Artemesia* being asked by  
one of her Nobility what  
choice should bee used in  
love? replied; All persons  
ought to imitate the skilfull  
Lapidaries, who measure  
not the nature of the gem  
by the outward hew, but  
the inward vertue. We have  
an old Adage frequent a-  
mongst

mongst us, which for the most part proveth true, that choice is soonest deceived in three things; namely, in Brokers wares, Courtiers promises, and Womens constancies: therefore it is good for all men to looke before they leap; for it is generally found,

*Qui non ante carer, iste  
Pessus erit quod sit triste.*

That man deserves of sorrow double share,  
Who once forwarn'd, will after not beware.

In choosing a wife, looke not upon the feature of the body,

body, but search into the fancies of her mind; and take her not for her outward person, but her inward perfection. For if thou makest election of beauty, it fadeth; if of riches, they soon waste; if of fame, it oft proves false; if of virtue, that only continues. For as *Theopompus* tells us, If the eye be the chaser, the delight is short; if the will, the end is want; but if reason, the effect is happy. And *Bias*, one of the Grecian Sages, was wont to say, that hee that marrieth himselfe to a faire face, oftentimes tiech him-

else to a soule bargaine.

But there are some that scarce will admit of any choice at all, and say, Who that is free will willingly run into sctters like a fool? For whosoeuer maketh himself a Captive without constraint, incurreth the imputation either to be counted wilfull or witless: & amongst such, one deeply entic unto me, who was in a great hesitation whether to marry or no, shewed me a fancy of his written to that purpose, which was as followeth:

What kind of wife were I best wed? A maid?

Shee's

Shee's young perhaps, and  
knowes not how to trade.  
A widow? Who stale lea-  
vings can endure?  
One old? Thou of a crab-  
bed match art sure?  
One fruitfull? Numerous  
issue will aske cost.  
One barren? Youth and  
strength in vain are lost.  
One rich? Shee'll domi-  
neer, and master prove:  
One poore? Whom want  
oppresseth who can loves?  
One mute? Her tongue will  
not delight mine eare.  
A prater? That's a burden I  
most feare.  
One faire? Such aptest are  
to be mis-led.

One soule ? Shce's tedious  
both to board and bed.  
No marriage then, I'll keep  
my single state,  
Since on a wife so many  
dangers wait.  
But if heaven will that I a  
Consort have,  
O grant mee one that's pi-  
ous, wifc, and grave.

So much for choice : I  
come now to discourse of  
marriage it selfe, and the in-  
conveniences and conveni-  
ences thereof. For though  
*Diogenes* the Cynick Philo-  
sopher was of opinion, that  
for a young man to marry  
it was ever too soone, and  
for

for an old man alwaies too late; and *Euripides* the Tragick Poet calls it an evill, yet to be desired; and that *Stobaeus* saith, a woman bringeth but two joyfull daies only in her whole life time, which are, the day of her marriage, and the day of her death; and that *Thales* seeing *Solon* lament the death of his son, gave him no other comfort than this, that for the like reason only he had refusid to marry; and that *Cleobulus* meeting his son in the way, having finished the nuptiall ceremony, presented him with a branch of Hen-bage;

E 4 thereby

therby intimating, that his sweet meat must be served in with sower lawce, and a terrible tempest was to succeed so temperate a calme: yet we reade on the contrary part, that *Lycurgus* the famous Law-giver branded al such with infamy as refused to marry. And the *Cappians* made an edict, that whosoever past their yeers singly, and did not contract matrimonie before they came to fifty, in all feasis and assemblies such shold have the lowest and most dishonourable places allotted them, as those who had neglected their prime and most

most flourishing time of  
their age, and done a thing  
merely repugnant to na-  
ture.

Homer tells us that the  
Grecian Ladies in his daies  
held wedlocke in such ado-  
ration, as they reckoned  
their yeers from their mar-  
riage, not their birth : and  
wee Christians hold, that  
our spirituall marriage is  
contracted in baptisme,  
confirmed in godly life,  
and consummated in a re-  
pentant death. Now con-  
cerning whether it bee ne-  
cessitous or no, it may bee  
thus disputed :

Matrimony is therefore

E 5 to

to be esteemed and honoured, as being first ordained in Paradise, and since continued upon earth, and in a pious gratitude returnes us many pious and gratiouse children, to be made Citizens and Saints in heaven. It purchaseth man the name of father here below, as a type of that great and Almighty Father above: here generating, as he there creating. God made nature, man here maintaines her: and to such things as elle would perish by vime (by his posterity) he giveth perpetuity. Marriage puts fortitude into man, to fight boldly

boldly in the defence of his King and his Countrey. For who can be a coward, fearing his wife & children may be made captives? It maketh men wise, as careful to provide for them: it begets temperance, and out of voluptuousness breedeth modesty: for it limiteth lust within law, and prescribeth a moderation to pleasure, which in it selfe being damnable, is by matrimony made sufferable.

Now if some shall object and say, Though marriage with peace may be called the worlds Paradise, yet if it be with strife, it may be termed

termed the lives Purgatory; and that all such as marry in haste may repent at leisure: and some to the like purpose, may quote Terence in *Adelphus*, in these words :

Duxi uxorem, quam ibi non  
misericordia vidi? &c. b. m

What have I got by marrying of a wife,  
But misery to attend me al-  
ways? Children I have, and that's  
another care:  
The charge to keepe them  
makes me poore and bare.  
In toile and travell all my  
time I spend,

But

But of my tedious labour  
there's no end.

Now I am old, and for my  
age thus spent,  
What's my reward, but  
hate and discontent?

Many no doubt have for  
these and the like feares bin  
affraid, and forborn to mar-  
ry at all, thinking with  
*Plautus*, that he who de-  
sires to intangle and intri-  
cate himselfe into a world  
of troubles, may provide  
himselfe of a ship to guide,  
or a wife to governe. An-  
other will say, he that ta-  
keth one who is faire and  
false, weddeth himselfe unto  
a world

a world of miseries; or if to one as vertuous as beautiful, yet in possessing a woman, he at the beslen joyeth but a needfull evill. To such it may bee thus answered, that in this they rather accuse fortune than wedlock; for all things that happen croſſe and averse, are the effects of chance, not of matrimony. Much better it is therfore carefully to respect those good things thereon necessarily depending, than timerously to regard the disasters accidentally refleſting. Admit the worſt that can be objected, yet is not marriage therefore to bee neg-

neglected; for if in all other courses and passages of our life we be crost, shall wee therefore be altogether deter'd from prosecuting them, as things accurst?

Examine all trades, faculties, disciplines, or professions: (to instance some few in behalfe of the rest) what practise is it, though the most necessitous and useful, which may not be cavill'd at, or that we cannot find some colour to accuse? The Husbandman, though the frost prove violent, the snow unseasonable, the showers intempestive or immoderate, yet doth he not

not therefore forlake his fields, cease his culture, and despaire of an happy harvest.

The Mariner having endured many stormes at Sea, in which his goods have been hazzarded, and his life endangered, doth not instantly upon his landing unrakle his ship, & having brought her from the water, break her up to the fire; but rather proposeth to himselfe those many benefits which may arise by navigation: as that no profit can be made without perill, and no delightfull gain but with some great difficulty:

he

hee considereth, that the temperature of weather succeedeth tempests; that wealth commeth not by wishing, but watching: neither can rest in age be procured, where labour and industry in youth is not practised.

Warres take away the limbs & lives of many, yet doth not that terrifie others from the attaining unto honour by armes: and so of the rest. Good things are not to be forborne for the feare of evils that may ensue, rather the worst things are to bee endured, that the better may bee encouraged.

encouraged. Were it not then absurd that Husbandmen, Navigators, and Soldiers, shall not forbear to use all diligence & exercise in their severall qualities ? (as no way deterr'd by the detrimentes belonging unto them ) and shall any man forbear marriage for the multiplicity of cares and crosses wch some (though their vaine and idle feares) would asperse upon it ?

Shall a Virgin feare to marry only with this evasion, Say I should be a widow ; or having children borne , O what a grieve it would be to me to see them buried ?

buried? Let her know that in this case death is to bee blamed, not matrimony; and she may as well accuse nature for making us men, and not Gods. If either husband or children die, it is because they were borne, and their bodies created mortall, and not immortall.

It may be therefore thus further argued, that marriage supplies such deficiency in nature: for by a second nuptiall the wife loseth the name of widow, and redeemerth not only the late lost name of husband, but to her children the forfeited name of father: by w<sup>ch</sup> marriage maketh

maketh amends in what nature seemed to do amiss, and is rather a restauration than a deprivation to Orphancy and Widow-hood.

If you shall summe up the cares and troubles that depend upon wedlock, set but against them the profits & the pleasures, and they shall farre surmount them both in nature & number. What greater content to a man, than after the laborious travells of the day to repose at night in the bolome of a sweet and loving bed-fellow? What more delightfull hope thā the expectation of an happy issue? The throwes

throwes of the mother are forgot in the birth of the child, and the pleasures of the latter far surmount the paines of the former : the peevishnesse of the childs infancie is quite forgot when he begins to prattle. What eſtort their toward youth breeds, and what cōſolation their more staid yeers beger, I leave to their consideration who have beeene the fruitfull parents of a fortunate progeny.

If then by lawfull mariage ſoules are here inspired upon earth to become glorious Saints in heaven, and parents (in their iſſue and  
succession)

succession) imitate the Creator himselfe, by giving life to others, that they by an alternate course, as they receive breath from their fathers, may also returne it to their own children (and so till the last dissolution): if it change the common titles of man and woman to the honoured names of father and mother; if it beget temperance, providence, and the rest, and make these carnall pleasures, which are otherwise interdicted and forbidden, honest and legitimate; if the certaine comforts so farre surmount all casuall consives, as it is so graciously

graciously honoured, why should it not be generally embraced? And though Saint Ambrose saith, *Nuptia terras implent, virginitas Paradisum*; marriage peoples the earth, but virginity Paradise; yet Saint Augustine prefers humble marriage before proud virginity. I conclude this Chapter with that of *Claudian in Europa*.

*Nascitur ad fructum mulier problemque futuram.*

A woman was made fruitfull in her birth,  
Still to continue mankind upon earth.

CHAP.

## CHAP. V.

How parents ought to dispose  
of their daughters. The  
mysteries of enforced con-  
tracts. The manner of mar-  
riage amongst the Ro-  
mans, the Muscovites,  
the ancient Britans, the  
Gauls, the Germans, &c.

PLATO in his booke De  
Legib. tells us, that man-  
kind is by marriage made  
immortall, and lasteth for  
ever: for by leaving chil-  
dren to beget children, the  
father by successive genera-  
tion is made immortall: of  
which

which immortality all such  
are justly deprived, who ab-  
bandon themselves to a life  
single and solitary. But  
there ought to bee a great  
care in the parents in dispo-  
sing of their children, the  
better to cōtinue this bles-  
sed perpetuity. The Empe-  
rour *Aurelius* informeth us,  
that there was a custome a-  
mongst the *Rhodians*, or a  
Proverb at least, that the  
fathers to marry a son need  
to spend but one day, but  
the disposing of one daugh-  
ter they ought to consider  
with themselves ten yeers,:  
which were it even in these  
times carefully obserued,

F and

and diligently imitated, might be the prevention of many inconveniences, or rather palpable mischieves, of which we have had many wofull examples.

Some through their base avarice, not willing to allow unto their daughters sufficient dowers. Others (too prodigall) have stretched themselves beyond their ability and meanes, to be the ruine of their children by pride, and of themselves by poverty. Others (ill advised, or too selfe opinioned) by their too much dotage on the sons have cast to great a neglect upon the daughters.

daughters; by which, as they lose time, so they forsake duty, and many times chastity: for when they come to maturity of yeers, such as their fathers have no care to bestow, have a will to dispose of themselves; the event of which is for the most part disaster and penurie. Others will enforce them to marry where themselves like, and not where their children love; the effects of which are commonly discontent and misery (for inequality either in yeeres, fortunes, or affections, is the road way to spouse-breach and di-

F 2      vorce:

divorce: for where there is dis-union of hearts, there must needs be disorders in the house.

How often have forced contracts bin made to add land to land, not love to love? and to unite houses to houses, not hearts to hearts? which hath beeene the occasion that men have turned monsters, and women devills. I forbearre to instance any, for in nomination of the dead I might perhaps give distast to such of the kinred who yet survive, who noquestion could rather wish that the memory therof were rather buri-

ed & man blazed abroad. Further, who shall but follow the Circuit in the Country, besides these tryalls here in the City, shall seldom find a general Assises without some evidence or other given upon the like tragical accidents. But leaving these, I purpose in the next place to speake something concerning the ancient ceremonies observed amongst the *Romans*, and others, in their contracts and nuptiall ceremonies.

The *Romans* called them *Sponsalia*, à *spondendo*, of the vow and promise made each to other, which words

F 3      were

were writ down, recorded, and sealed before witnesses, and those were called *Signatores*. Before the ceremony, the Bride and Bridegroom consulted severally either of them with a soothsayer, to know what *omen* should bee in their future marriage. Of which *Inventor* in his tenth Satyr maketh mention :

— *Veniet cum signatori-  
bus anspex.*

i. The Soothsayer comes with those that signed to the contract. *Aul. Gellius* informes us that the young man gave unto the Virgin a ring,

ring, which she ware upon her fourth finger on the left hand, because to that finger alone (as the best Anatomists tell us) proceeds a veine that hath its originall from the heart. The word *nuptiae* is derived from *nubo*, which signifieth to cover: and *Plinie* saith, that the woman was presented unto her husband in a yellow vaile, which was called *Flamineum* (which colour is held to be the embleme of jealousie) & with that she covered her face. And in regard of the good successse which *Romulus* and his souldiers had in their rape

of the Sibine Virgins, they still continued a custome, that the Bride-groome should snatch away the Bride from the lap or bosome of her father, mother, or the next of their alliance and kinred: and after this seeming violence, her husband was to part or divide the haire of her head with the point or top of a speare, with which some Gladiator or Fencer had before beeene slaine, and that was called *Hasta calibaris*. The moral wherof (as the Author informeth me) was, that nothing but such a lance or speare, or such like violence, should

should after dis-joyn them.

Plutarch in Roman. Question. 87. demands why the Brides haire from the upper part of the forehead to the crowne was separated with such a lance or speare? Was this (saith he) a symbol or embleme that the Romans first marriages were made by war and rape? Or is this admonition to the Brides, that they being married unto a warlike people, should therefore use moderation both in their habit and diet? Or (as Lycurgus commanded) that all the gates and portalls of their houses should (without

other cutiosity) be only figured with the sawe & the axe, to signify that nothing vaine or superfluous should enter in at those doores? Or doth it imply (by circumstance) that wedlocke ought not to be dis-joyned but by sword and death? Or is it because the speare is consecrate to *Iuno*, who is also called *Pronuba*, that is, the Goddess of marriage, all her statues being pourtrayed leaning upon a lance or javelin? and that she is called *Dea quiritis*? and that a speare was anciently called *quiris*? whence *Mars* tooke his denomination

tion of *Quirinus*, &c.

The next day after the nuptialls was a feaste held, to which all their friends and kinred were invited, and such they called *Repotia*: their Aruspices or Witches conjectured of their future good or evill by a Crow, because such is the consociety of those birds, that if one of the matched couple perish by accident, the other remaines widow-ed and singular ever af-ter.

There were then severall wayes by which a Virgin became a mans lawfull wife: The first was called *usus*, that

that is, by prescription, that is, if she were contracted by her Parents or Overseers, and continued with her husband the space of three entire yeeres, without being absent from him three whole nights in a twelve-moneth. The second was, *Conferreatione*, which imports, that when being married before a Flamine or chiefe Priest, before ten witnesses, the married couple eat together of a barley cake, before used in the sacrifice, which was called a *Farr*, and the solemnities (as Cicero pro *Murrena* avers) were called *Farram*.

See,

cea, from barley. The third was, *Coemptione*, of buying and selling : for the wife bought her husband, under a seeming pretence, with a small piece of silver. *Sne-tonius* speaks of a fourth, which is titled, *Sorsitione*, which was by lot or lottery. But in the former, which is called *Coemptione*, where, by the ancient Roman lawes,

*Nubentes mulieres tres ad virum asse ferre solabant.*

when the women that were to bee married brought three small pieces of money

to the Bridegroom, the man was not called by his own name, nor the woman by hers, but he *Gaius*, and she *Caia*, in remembrance of the most excellent and vertuous Matron *Caia Cecilia*, wife to *Tarquinius Priscus*. Then the new made Spouse being brought home by her friends to the very doores of her husbands house, she was to say, *Vbi tu Caius, Hic sum ego Caia*: which *Erasmus* thus interpreteth, *Vt tu Dominus, ita ego Domina*: i. as thou art Master, so am I Mistresse: and shée that was thus married might justly challenge

challenge the title of *Mater familiæ*, or, Mother of the household. The Bride was lighted thither with five torches burning, which did intimate the great necessity that married wives have of these five gods and goddesses, *Iupiter, Iuno, Venus, Sma-dela, and Diana*, otherwise called *Lucina*.

There were no contracts held to prove successfull among the Romans which were not celebrated with the two Elements of Fire and Water. It is in one of Plataarch's Roman questions, What is the reason (with he) that in all nuptials the

the Bride is commanded to touch Fire and Water? Is it because that Fire is an active Element, and therefore representeth the man; and the water a passive, and consequently an Embleme of the woman? Or is it because the Fire illustrates, & the Water porgeth: therefore the wife ought by all her endevours and industry to preserve her purity and chastity? Or is it because that as Fire without humour to feed loseth its fury, and abateth it strength; and water without some heat groweth use lesse and without motion: so man and woman

man, separated and dis-joy-  
ned, are of no validity and  
power, but by conjunction  
or commixtion of their se-  
veral faculties, they by offi-  
ces belōging unto marriage  
are made compleat and per-  
fect? Or doth the morall  
extend so far, that the one  
ought not to forsake the  
other, but to endure prospe-  
rity and adversitie alike,  
though they be driven to  
that extremity that they  
have no other good thing  
left them save only Fire and  
Water to comfort them?  
According to that of Seneca  
the Tragedian, *Amor paren-  
nis Conjugis castam anet:* i.

The

The love of a chaste wife  
lasteth for ever. Or as O-  
vid writ in his exile unto  
his wife in these words,

*Nil opus est morte pro me,  
sed amore fideque,  
Non ex diffici fama peten-  
da tibi est.*

Die not for mee, no such  
thing I desire:

Thy love and faith shall  
make thy fame aspire.

But to proceed with the  
Roman Ceremonies: *Ser-  
vius super Aeneid.* Obser-  
veth, that when the woman  
was brought to the doore  
of the Bride-chamber, shee  
anointed

annointed the posts with  
oyle, and was called *uxor*,  
*quasi unxor, ab unguendo:*  
this done, the husband took  
her in his armes, and listed  
her over the threshold with  
a seeming violence, because  
(in modesty) she should not  
be thought to go willingly  
without some force unto  
the place where she should  
unloose her *Castus* or Vir-  
gin girdle. At her comming  
in, all the company present  
called with a lowd voyce,  
*Talassio, Talassio:* the reasō  
of which clamour *Plutarch*  
renders us *in vita Pomp.* as  
also in his 31. Roman que-  
stion, to this purpose:

In

In that great rape which  
the souldiers of Romulus  
committed upon the Sabine  
Virgins, one of the fairest  
among them being catche up  
by one of the meanest soul-  
diers, some of the rest, envy-  
ing his good fortune, would  
have taken her away from  
him by force; which he per-  
ceiving, cried out, Talassius,  
and that he was bearing her  
to Talassius, who was then  
a prime young Gentleman  
of the Army, and of great  
remarke amongst the Ro-  
mans: by which clamour he  
was suffered to convey her  
privately unto him. Since  
which time they have ob-  
served

served in all their marriages  
to use the name of *Talassius*,  
as in all the Grecian nup-  
tialls they sing *Hymen, Hy-  
menae.*

Many other superstitions  
they have used , which  
might seem tedious here to  
relate, as their *Nuptialis do-  
na*, i.e. Their marriage gifts  
& tokens, the bed in which  
they reposed the first night  
being called *Lectus genia-  
lis*, or (as some will have it)  
*Lectus genitalis*. And if at  
any time these were at diffe-  
rence or dissention betwixt  
themselves , they repaired  
to a Temple or Chappell  
erected to the honour of a  
certainte

certain goddesse called *Dewiriplaca*, as much as to say the goddesse pleaseman, where when they had staid a while, and offered such oblations as were by the Flamines appointed to that purpose, all their jarres as they were before debated, so they were then and ther conciled, and they departed thence well satisfied and re-

**C H A P.**

CHAP. VI.

How marriage is solemnized  
amongst the Russians, the  
Gauls, the Assyrians, the  
Greekes, the Nemesanes,  
the Scots, &c. The bo-  
nomer of marriage, and of  
twelue impediments that  
may hinder it.

The manner of solemnizing Marriage amongst the Russians or people of Muscovie is different from other nations: for the man, though he never in his life time beheld the woman, yet is he not permitted to have any or the least view of

of her when he would sollicite her for marriage, but it is done by his mother or next kinwoman: and when the match is agreed upon, as well by the Parents as the parties, (for without the consent of the Parents no marriage is held amongst them lawfull) the father and chiefe friends meet together and conclude about the dower. It is to be observed, that the Virgin brings the dower, but the young man maketh her no joynture unlesse shee have issue by him, and then she hath full interest in his estate.

Ard

And if shee were never  
married before, the Parents  
and friends enter into bond  
that she shall prove a Vir-  
gin. The contract thus con-  
cluded, they send tokenes the  
one to the other, but enter-  
change no looks at all  
while. The Eeve before the  
nuptial day, the Bride is car-  
ried either in a Callimago  
or Coach, or if it be win-  
ter, on a sledd (by reason of  
the snow and ice) to the  
house of the Bride-groom,  
with her wedding clothes,  
and the bed on which they  
are that night to lie, which  
for the most part is very  
rich and costly. That night

She is accompanied with her mother and her other friends, but all this while of him not seen. The next day she is married in a vaile, or rather an hood of knit worke or lawne, which covereth her from the Crown of the head to the wasse. They and their friends ride all to Church, being well mounted, though never so neere the place, and though they be people of the meaneſt quality amongſt them. The words and contract with the ceremonies, as the Ring, &c. are almost on with ours: and the nuptial knot being knit by the

Priest

Priest, the Bride comes to her husband there standing by the Altar, & bowes her selfe as low as to his foot, in signe of future obedience : in requitall of which , the Bride-groome casteth his upper garment over her, as a token or promise that he wil from that time forward shielde and protect her.

To these two standing together , come the father and the next alli'd unto the woman , and bowe themselves to the Bride-groom, and his father and friends doe the like to her , as a tie and union of love & affinity betwixt the two kindreds

G 2      and

and familiies: to bind which there is a loafe of bread pie sented to the Priest, who breaketh it, and distributeth it amongst them, of which they all eate, and protest withall, that they are all as one loafe made of so many severall grains or as so many guests invited to one table. This ceremony ended, the husband takes the wife by the hand, and leadeth her to the Church porch, (their fathers and friends following them) where they are met by others, who present them with bowles and cups of severall fashions and sizes,  
fill'd

fill'd with Meade and Rusl-vine, whereof the Bride-groome first takes a Chark or Chalice in his hand, and drinkest to the Bride; who opening her hood or vail below (yet so that her face is still unseen) she pledgeth him: this done, they part at the Church door, he goeth to his fathers house, and shee to hers, where they entertaine their friends apart.

At the entring intowich houses, corne is cast upon them from the upper windowes, in token of fertility and plenty ever after to attend them. The evening

G 3 come,

come, the Bride is conducted to her husbands fathers house, and there lodged that night, her vail still covering her head. Besides, she is injoyn'd from her mother and other Matrons her friends, not to speak one word, because the husband is neither to see her face, nor hear her tongue, till the next morrow after their marriage; neither is she that day to speak at all, saving some few limited words, merely of forme, nor three dayes after. If she transgresse the least of these ceremonies, it is a great dis-reputation to her all

all her whole life after.

The third day expired, they depart unto their own house, which is by this time sufficiently accommodated. And herein is to be observed, that for the marriage day, & the whole time that the nuptiall feast is solemnized, he hath the honour to bee called *Molodax Knez*, that is, young Duke; and she *Molodax Kneazay*, the young Dutchesse.

*Julius Cæsar* in the 6. book of his Commentaries tells us, that amongst the ancient *Gauls* (which is now the Frenchnation) the husband brought so much goods, &

G 4. laid

laid it down, as did amount to the dower with his wife brought with his, and a just account being taken, the stock was put together, the party surviving being made full Executour, and possessing both their meanes to them and their children.

*Cornelius Tacitus* gives a noble commendation of the *Germans*. The wife, saith he, never bringeth or assureth any dower to her husband, but he to his wife, the Parents, cousins, & friends being present to approve or dislike of all such passages as are betweene them : neither

neither is there any enter-change of love-tokens, intending to delicacy , or to corrupt the chastity of the woman ; but his present is a couple of Oxen yoaked, an horse bridled and completely furnished , with a Sword, Buckler, or Target, and a Lavelin : neither doth she enterchangeably present him with any gift, save some weapons, either of offence or defence. And that the wife may not think her selfe exempted from the cares, travells, and dangers that the husband may either by his industry at home, or valour abroad in-

G 5 curie,

curre, these yoaked cattle,  
the Horse, and weapons of  
warre, are a remembrance  
unto her.

There are very few  
known adulteries committed  
amongst that great and  
populous Nation, for the  
punishment therof is very  
severe and speedy. For she  
that shall be found guilty of  
such an act, her husband  
causeth her to be shaven, &  
then stript naked, and after  
brings her out of his owne  
doors in the presence of all  
his and her neareſt kinred,  
then beats her with a bat-  
toone through the streets:  
for there is no connivance

to

to be used, or pardon to be granted to any woman who hath once violated her wedlocke chastity : neither can her youth, beauty, or riches, though all should meet together in one, ever purchase her to have the honour of a second husband; so odible and detestable is that sinne held amongst them.

The *Affyrians* take their daughters with them (whē they be marriageable) to the market, and there such as want wives buy them for their money, or money-worth. The like is in custome with the Babylonians, & people of Thrace: so did

did the ancient Grecians purchase their wives, either for coine, or some other commodity that was vendible. The like the Indians in many places observe.

*Iphidana* the son of *Antenor*, according to *Homser*, gave fifty yoke of Oxen to his father in-law to enjoy his daughter in marriage In *Tapila* a great City in India, situate betwixt the two Rivers of Indus & Hydaspes, they entertain no wives into their conjugall embraces which they buy not at some price. *Strabo* in his booke of Geography, lib. 15. informes us, that in some Countries,

Countries, as Carthage and others, there was a custome, that if a poore mans daughter by reason of her poverty could not compasse a husband, she was brought to a publike faire or market, with trumpets and lowd musick before her, and when a great confluence of people was gathered about her, first her backe parts were discovered bare as high as to her shoulders from her heele, and then the like before; and if upon that view shee were found to be well featured, and no way defective, at the charge of the City shee was to bee provided

provided of a husband.

*Plato* in his sixt book de  
*Legib.* writes, lest any man  
should be deceived in the  
choice of his Bride, and so  
after repent himselfe when  
it is too late, that it was  
thought convenient, that  
divers assemblies of young  
men and maids should bee  
permitted to wrestle, and  
try masteries together, ha-  
ving their bodies naked frõ  
the neck to the waste, as far  
as modesty would give  
leave. But *St. Jerome* against  
*Iovinianus* condemneth this  
wanton and lascivious cu-  
stome, and so doth *Clemens  
Alexandrinus*, *padeg. lib. 2.*

cap.

cap. 9. and St. Cyprian in his book *De Virgin. habit.* in these words, The honour and basfull shame of the body are both preserved in the modest coverture of the garment. And *Blandus supra leges interposit.* cap. 1. writeth, that the very feare of shame, without the terror of death or torment, is sufficient of it selfe to put off a contract.

The *Namasanes*, a people of *Lybia* (as *Herodotus* informes us) had a strange custome, to cause the Bride the first night of her nuptials to prostitute her selfe to all her guests, and then shee was

was enjoyned to preserve her chastity for ever after. The Anthropophagi, the Medes, & some part of the Æthiopians, after they bee once married, are admitted free congresse with their mothers and sisters. The Arabs make their wives common to all the kinred. The Moores, Numidians, Persians, Parthians, Garamantes, the Turkes, and some Iewes, take as many wives as they can wel maintain: and the Ancient Athenians made their wives and daughters common.

It was once a custome in Scotland, that the Lord of the

the soyle might lay just  
claime and title to every  
Virgins maidenherd, who  
was to be married within  
his Lordship. For by that  
custome the Tenant held  
his land ; which was after  
quicke abolished by King  
*Malcolme*, who ordained  
that the new married cou-  
ple should redeeme her vir-  
ginity, in which her Land-  
lord pretēred interest, with  
a small piecee of gold, which  
in many places of the King-  
dome is observed even un-  
till this day.

A young man of Lacede-  
mon, being seated in the  
Theater, when a valiant  
and

and ancient Captain (a single man and Batchelour) but for his valour and famous atchievements much honoured by his Nation, came to take his place, to be a spectator of the sports & games there presented; hee denied to give him place: at which *Callidus*, for so was the Captaine called, much offended at the arrogance of his youth, gave him course and bitter language: to whō he returned this short answer, Thou hast (O great Captain *Callidus*) as yet sahered no child, neither occasioned the birth of any, who comming unto my age,

age, may when I am come unto thine, in this place arise to do me a like honor.

*Plato* also in his book of Lawes, appointed single men no place of dignity in the **Common-weale**, nor suffered any to bee conferred upon them; but caused them to bee more charged with fines & amerciaments than any of the other married Citizens. *Socrates* professeth of himselfe, to have learnt more morall Philosophy from women, than naturall, of which he made excellent use.

In marriage there is a domesticke **Common-weale**, in

i. i which the Father of the family may expresse wise-dome, temperance, justice, piety, and all other vertues: by loving his wife, instructing his children, governing his family, ordering his affaires, disposing his goods.

The Romans in the yeer that *Quintus Metellus* was Consull, established many famous and worthy Lawes and privileges, to incourage people to marry, and especially, unto those who had numerous issue, and great increase of children: for without wedlock all alliance would be extinct, all Common-

Common-weales in short  
time decay, & all sweet so-  
ciety be quite abandoned.

There bee twelve impe-  
diments to hinder lawfull  
marriage, or to dis-anull it  
after it be once conlumma-  
ted, which Cardinall Caie-  
*tarius* comprehends in these  
fourre verses:

*Error, conditio, volum, cog-  
natio, crimen,  
Cultus disparitas, vis, ordo,  
ligamen, honestas :  
Si sis affinis, si forte coire  
ne quibus,  
Hac socianda retentis connu-  
bia, facta retractant.*

Thus

Thus paraphrased.  
Errour, condition, paren-  
tage, and vow,  
Adultery (the law will not  
allow  
Disparicie in divine wor-  
ship) and  
Violence or force, or where  
we understand ;  
In priesthood, there's pro-  
phanenessse, or else where,  
False faiths profest , wee  
likewise must forbear,  
When there is precontract,  
for honesty,  
Affinity, and disability :  
These twelve from presen:  
marriage us disswade,  
Or can retract from wed-  
lock when 'tis made.

and T

I end

I end with this of Socrates: Let men obey the Lawes, and women their Husbands, whose duty is to bee wise in speaking, and mild in conversation; circumspect in promise, and carefull in performance; faultlesse in taking, & faithfull in giving good counsel; patient in adversity, and not puffed up in prosperity; somewhat indulgent over his wife, but most industrious in the education of his children.

And a good wife, according to Theophrastus, must bee grave abroad, gentle at home, constant to love, patient

patient to suffer, obsequious  
to her neighbours, obedient  
to her husband. For silence  
and patience are the two  
indissoluble ties of conju-  
gall love and piety.

### CHAP. VII.

*What manner of Lectures  
Wives in the Country read  
to their Husbands. The  
severall dispositions of  
Wives, and humours of  
Husbands, illustrated by  
divers selected Histories.  
The morosity of the mar-  
riage bed.*

**Y**ON see what marriage is,  
or at least what it ought,

to bee. But hitherto I have  
onely read a Lecture unto  
women, but I come now to  
shew you what manner of  
Lectures wives use to read  
unto their husbands: & for  
method sake I will divide  
them into severall heads.  
And first begin with the  
Country. I find in a Prog-  
nostic or Almanacke,  
continued from the date  
hereof to the end of the  
world, written by *Jacobus*  
*Henrichmannus*, & dedicated  
to the generous S. Christo-  
pherus Baron of Schwar-  
zenberg: and the illustrious  
Poet *Henricus Bebellinus*;  
to this purpose. In this  
H yeer

yeere, saith he, Virgins and Wives shall have long haire and short memories: women shall participate in their domesticall government with their husbands, and strive to rule alike, if not with precedence; and when they are willing to sleepe, whisper many private lectures in their eares, which they would not listen unto: old strumpets shall be apt to negotiate betwixt young men and new married wives, to make sinfull bargaines: moreover, there are divers which shall bee suspected to be honest, and though they be not so, yet

H

shall

shall they bee glad to take  
the injury upon themselves.

The same Bebelius, in his *secretae*, saith, that from women themselves he hath received three things, in which there is no credit to be giverr unto them. First, when shee weepes, because she can command teares at her will: next, if shee feigne her selfe to bee sicke, for there is no trust to bee imposed upon her till thou seest her quite dead: and lastly, if having invited her friends unto a great feast, she simper breare nothing, it is to be presumed that she hath first dined in the kitch-

or else shée hath reserved  
the choiseſt bit of all, to  
please her own palate after  
the guests be departed.

Fourc things kill a man  
before his time; a ſad or  
ſorrowfull family, meate or  
drink immoderately taken,  
a pestilent aire, and a faire  
wife. Fourc other things  
wee are alſo to take great  
care, that we forbear: firſt,  
how we read another mans  
letters, the cōtentis nothing  
concerning vs; next how  
we meddle with any thing  
in a Smiths ſhop, leſt wee  
burn our fingers; then to be  
carefull what we taste in an  
Apothecaries ſhop, leſt we  
light

light upon poyson ; lastly, how we adventure upō any woman, to grow into any private familiarity with her, whose condition wee know not. Others have a proverb frequent in their mouthes, that those men grow soon rich, whose Bees prosper and their wives perishi ; or whose sheep and oxen thrive with them, and their wives fail them.

If a man would have an exact wife, endowed with all the gifts of nature, the better to decore her, she must have an hand from Prague, a face from Brittain or England, breasts from Austria, a

H 3      belly

belly from France, a backe  
from Brabāt, white thighes  
and hands from Colonia  
Agrippina, feet from the  
Rhine, phdibunda siō Bava-  
ria, and nates from Suevia.  
But from the cōstitution of  
the body, I come now to  
the condition of the mind.

As there are many sorts  
of wives, so there are many  
kinds of husbands: as one  
for instance (I begin with  
the country.) A plain coun-  
try fellow, upon some ex-  
traordinary occasion com-  
ming from plow before his  
houre, found a young man,  
his neighbours sonne, very  
busie with his wife, and  
came

came suddenly upon them before they could any way evade it ; which he seeing, said to his wife, O sweet heart, what is this I see? couldst thou not have picked out a more private place then this? He put it to thy selfe, how scurvily would this have showne, if any stranger but my selfe had come in, and seene what I doe now? and with this gentle admonition departed satisfied.

But all husbands (as I said before) are not of the like temper; for instance: An handsome country wife, & wel reputed of amongst her

H 4      neigh-

neighbours, used every night as soone as her husband came to bed, to catechize him, what company he had kept? and how he had spent the day? and still used to keep him walking past midnight, when the poore honest man, who had travelled hard all the day, had rather been at rest, and that shee would have read him asleepe. But at length observing that shee was somewhat precisely given, and that she used often to goe to confession, he began to consider what great sins she might be guilty of, of which she need so often to

to desire absolution: and to  
that purpose watching the  
time when she used to goe  
unto her Cōfessour, he had  
gotten into the Church be-  
fore, & privately hid him-  
selfe, so neare to the Altar  
that hee might easilly heare  
whatsoever passed betwixt  
them: and when amongst o-  
ther quotidian (or as some  
call them veniaill sins:) she  
began to proceed further, &  
say that she had committed  
adultery with such a man so  
often, & so often with such  
a neighbour: her Confessor  
began with her and said, in-  
deed after the sin of adul-  
tery is a great and hainous

H 5      crime;

crime, and therfore leaving  
the rest, I will begin to al-  
lot you penance for that :  
at vvhich vword the fellow  
rising out of his place said,  
No good S:r you shall not  
need to do that, I pray you  
absolve her of all che rest  
of her sines, but for that of  
adultery ile give her such  
penance ile vvarrant her,  
that she shal not need com-  
plaine, and desire other  
from you: so taking her by  
the arme led her home and  
basted her soundly.

*Poggio the Florentine, an  
excellent Oratour, in his Fa-  
cetiiis, reporteth this story.  
A woman amongst us (saith  
he)*

he) vvas so contrary unto  
her husband in all things,  
that vwhatsoever shée had  
said, hovv absurd soever it  
vvere, she would maintaine  
it even to death; who scol-  
ding and bitterly railing  
against her husband, one  
day amongst many other  
liveries which shée gave  
him to weare for her sake,  
shē called him lowsie knave,  
at which vwords growing  
vvondrous impatient, hee  
beate her with his fistis, and  
kickt her with his heeles;  
notwithstanding shē never  
ceased to iterate the same  
words over and over, and  
the more he strook her, the  
more

more shée persisted in her obstinacy. At length having so tired himself with beating her, that he was scarce able to lift his arme so high as his head, & yet vowing to himselfe that hee would then get the mastery or never, he bethought himselfe of another course, and tying her fast to a cord, let her downe into a Well, there threatening to drowne her unlesse she should cease that language: but the more he menac't her, the lowder she talk't not changing a syllable: at length he sunke her body so farre as to the chin, and yet nothing was in her mouth

mbuth but lowfie knave,  
which she often repeated;  
hee then ducked her over  
head and eares; when not  
being able to speak because  
the water choaked her,  
what she could not do with  
her tongue she expressed  
with her fingers, and hold-  
ing her armes above water,  
by joyning the nailes of  
her two thumbs together,  
she did that in action, which  
she was not able to deliver  
in words; insomuch that  
her perverse obstinacy pre-  
vailing above his punish-  
ment, he was forc't to draw  
her up again, being ever af-  
ter a subject to her mo-  
rosity

rosity and bitternesse.

Another Countrey Farmers wife, when no Lecture shee could reade unto her husband (though shee troubled him with many ; and those not empty of variety) could prevale with him, whē she found that she was not able to bring him to her owne bow, in a mere malicious despaire she run to a river side, & leaped in, and so drowned her selfe.

At length the place being shewed to the good-man where she plunged in, and her body not appearing above the water, he went to dragge for it against the stremme;

streme; but his neighbours advising him not to take that course, but rather to search for her with the streme; he made answer, My good neighbours no such matter, for know that in her life time she was so obstinate, froward, and contrary to all reason, that cyen in death her very body must needs swim against the tide, though it be preposterous against nature.

This calls to my remembrance that of the Cynicke *Diogenes*, who was wont to say, hee allowed of them who were in a readinesse to saile upon the sea, but failed not;

Heywood, T.

nor; who were about to give other mens children their breeding, but bred them not ; who advised with themselves to take upon them the affaires of the Common-weale, but tooke them not; and who was alwayes towards wiving, but wedded not : intimating those persons to bee wise who runne not rashly into such things of which they have not before made proofe and triall. For when men are once entred into them, they forfeit their owne liberty, as not able to retract or withdraw themselves at their pleasure. Who

fo

so committeth himselfe to  
the mercy of the seas, must  
stand to the grace of the  
winds and weather: who so  
undergoeth publike office  
or magistracy, cannot at his  
will retire himselfe to a pri-  
uate state and condition of  
living: and whosoever mar-  
rieth a wife, if hee be said  
not to be his own man, alas  
what little hope hath he to  
prove his owne master.

The same Philosopher  
seeing a very faire woman  
sitting in an horse-litter or  
chariot, he said to one that  
stood by him, Now surely  
another cage than that had  
been more meet for a beast  
of

of that kind : noting that such froward creatures as some women be, are more fisting to looke out of a grate than a casement. The *Lectica* in Greece, which I here call a horse-litter, was a certainte manner of seat neere unto that fashion, in which noble women and great Ladies were used to be borne through the streets, not by horses, but upon some sixe mens shoulders ; being made with Lattice windowes, & grates crosse-barred, which our late Se. dians in somethings imitate. Those casements were to open & shut at pleasure, that they

they might looke and bee  
seen, or not: so that it shew-  
& represented to the eye  
the manner and likenesse of  
a cage for birds, or a pen,  
which to keepe divers  
strange beasts: which was in  
great frequency among the  
Grecians. And in such did  
the wives of the Areopagi-  
, or chiefe Senatours, and  
other great Ladies use to be  
borne through the streets;  
in imitation of them, of-  
ten times loose and wanton  
amisells: for great persons  
cannot devise that for state,  
which the proud (howv  
oor soever) will not strive  
to imitate. not vniadigne.

I have

I have read further, of a Country-man, who had a notorious scold to his wife; and whether he came from the market, or from the field; or whether hee sat downe to meat, or prepared himself for bed, she was alwaies thūdring in his eares: nay she would not cease doctirinating him in his neighbours house, but home and abroad were both alike un- to her; and still the more he threatened or cudgeled her, her cōtumelious railing was still more insolent & lowd; abusing him in language by no allowance. At length he thought to try conclusions, and

and provided himself of an  
harf<sup>t</sup> tun'd pipe, on which  
he could not play any thing  
that tended to musick; and  
ever when shee began to  
scold, hee streight without  
any reply began to play,  
but so untunably and shrill,  
that it almost drowned her  
language: this fretted her  
worse, in regard that hee  
gave her no other answcr  
at all, whereby to give her  
matter to worke upon; in so  
much that for very anger  
and despight she left off rai-  
ling, & fell to skipping and  
dancing: of which being  
weary, as having tired her  
self, she flew up to his face,  
and

and snatched the pipe from his mouth: which he seeing began to sing, but as disorderly as before; at which shee in a great rage left the house, and went to complain to her neighbours, & the Goodman went abroad about his businesse. At night she began again, but either fast sleeping, or counterfeiting sleep, she deferred the second part of the Lecture till the next morning; and when she began her Tune, he fell to his old Tune, with which she was so vext and wearied withall, that wanting breath she was forced to give over: but after

after recollecting her selfe,  
and finding how painfull it  
was to her and how easie to  
him, she at length submit-  
ted her selfe, and desiring  
atonement, promised and  
protestted unto him, that if  
hee would forbear his pi-  
ping and singing, shewould  
ever after forbear her scol-  
ding and railing.

These and the like misde-  
meanours in ill governed  
women, was the cause that  
two neighbors walking to-  
gether, and spying where a  
curst quean had newly han-  
ged her selfe upon a pear-  
tree in her husbands Ot-  
chard, the one said unto the  
other

other(having a shrew to his wife); I marry Gossip, this is a good sight, it were happy for us in the country if all the rest of our trees had the like fruit hanging upon them. I conclude this chapter with that of *Invenant* in his 6. *Satyr.*

The marriage bed hath sel-  
dom yet been free  
From mutuall braules and  
nuptiall calumny;  
Sleepe in their resting place  
hath no abiding,  
She'll keep thee waking  
with continuall chiding.  
Ialous shee must bee thou  
haſt gone astray,

Then

Then worse than Tigers  
(who have lost their prey.)  
She rageth, and t'encourage  
this debate,

Those children shee best  
loves shee'l seem to hate.  
Some strumpet she will fa-  
shion in her mind,  
And swear that thou to her  
art far more kind.

With one or other she up-  
braids thee still,  
Then weeps again, for she  
hath teares at will.

I CHAP.

Heywood, T.

## C H A P. VIII.

*The love that ought to bee  
betwixt man & wife. Why  
women speake more and  
lower than men. Of a sim-  
ple married wife. Divers  
other Histories of pleasant  
passages in the country.*

**A** Question being asked,  
why our first and  
great Grandmother Eve,  
was rather in her formation  
taken out of the side of A-  
dam, than any other part of  
his body? It was thus lear-  
nedly answered : Because  
the side is the middle of the  
body, to signify that the  
woman is of equall dignity  
with

with the man; and therfore  
she was taken not from the  
head, nor the foot; for shee  
must not be superior or in-  
ferior unto him. It is pro-  
bable also that shee was  
taken out of the left side:  
for the heart of man in-  
clineth that way, rather  
than to the other; to denote  
unto us, that man and wo-  
man should imbrace each  
other with an hearty & in-  
tire love: and as the left side  
is the weakest, so the wo-  
man made from thence, is  
the weaker vessel. Also all  
male children are conceived  
in the right side, and the fe-  
males in the left: and as the

sides are defended by the  
armes, so ought a woman to  
be by her husband.

Another demanding a  
question, why women  
were more apt to talk, and  
for the most part, make a  
greater & louder noise than  
men? Answer was returned,  
that for that there was ve-  
ry great reason to be given:  
for saith he, we know that  
*Adam* the first man was  
created from the dust of the  
earth, w<sup>ch</sup> is of its own na-  
ture, soft, pliant & tractable,  
& in the handling yeeldeth  
no noise or sound at all: but  
the woman was made of a  
ribbe (a bone taken out of

*Adams*

Adams side) which is of a much harder temper: Now for example, take a bushell bagge or a quarter sack, and fill it with dust, or with flesh, and tumble it or tosse it which way you please, no eccho ariseth from thence at all; but empty them, and fill them with bones, and so shake and bowle them together, and you shal then heare what a ratling they will keepe.

Of a more gentle disposition than those before remembred, was she of whom I now am to speake, who instead of a Curtain Lecture, read by her to her husband,

I 3 had

had a strange one read to her; the manner whereof followeth. Not farre from Reevilling, a Towne under the Imperiall jurisdiction, a very faire countrey wench, but very simple withall, who was newly married to one of the young rusticks there by, some quarter of a yeere after shee had beene married, came to a Fryar to be confess, who casting an adulterous eye upon her, & finding her by her simple answere to bee none of the wisest of the businesse which shee came for, being quickly runnover, he presently fell upon another matter, and told

told her, that shee was run  
into a great arreage with  
him, for not paying him  
Tithes. The woman inno-  
cently demanded of him  
what Tithes were due to  
him? Marry saith he, for e-  
very nine nights w<sup>ch</sup> thou  
lyest with thy husband, the  
tenth is due to me. Truely  
Sir, replied she, I pray you  
to excuse mine ignorance, &  
heaven forefend but what-  
soever should bee due unto  
you from mee, should bee  
fully satisfied. At which he  
retired her into a sequestred  
olace, and there abused her  
honest simplicity. After  
which returning backe to

her house, she began modestly to chide her husband, who would not tell her of those duties and tithes due to the Friar her Confessour, & so told him all the whole circumstances before related. The man said little, knowing the weakness of his Wife, and loath to have his owne shame to be made publike, yet vowing revenge in heart; and fearing that being a Churchman, upon his complaint the Friar might find some favour with the great ones, he bethought himself of a safer course, and resolved withall to bee his owne

owne justicer : for, dissem-  
bling the matter, and taking  
no notice at all of any  
such thing as passed be-  
twixt the Fryar and his  
Wife, he made meanes to  
insinuate into his more fa-  
miliar acquaintance ; to  
which the Friar most wil-  
lingly assented, because un-  
der that colour hee might  
have the freer and lesse su-  
spitious consociety with his  
Wife. Vpon this new ac-  
quaintance, the rustick in-  
vited him to dinner, & de-  
sired him to come alone ;  
which was a motion that  
he willingly embraced. The  
day was appointed, and

I 5 good

good cheare provided: now the good man commanded his wife to reserve all the water shewe made for two dayes together, and keepe it in a vessel by it selfe; vvhich vvas accordingly done: where he invites two or three of his neighbours, whom he durst best trust. The Friar keepeth his appointment, the dinner is served in, and he sett betwixt a couple of them so close that there was no rising from the table without leave, the first trenchers were not changed, but the good man takes a deepe bovyle, and drinketh it off to the Friars well-

wellcome (of wine good & wholsom:) the Friar vowes to pledge him supernaculum, and still castinge a leering eye upon the vwoman, vwhich the Host very well observed, he whispereth to have the Friars bowle brimed with his Wives urine: vwhich he taking & tasting, spit it out & laid, Now fie, vwhat tart and unpleasant wine is this? If I shoulde drinke it, it woulde poysone me. The good man replied, Dóth not then this wine taste you well? He replied, No by no means: No, saith the Host? Ie assure you it was drawne out of the same vessell

vessel from which you recei-  
ved your Tithes; and either  
drink it off at one carouvre,  
or be assured that it is the  
last you shall ever swallow.  
By vwhich the Friar finding  
his former villany discov-  
ered, took it off at a draught,  
concluding vwith a sovvre  
saucce his former sweet bar-  
gaine: and being dismissed  
thence vwithout any other  
violence, vowed to himself,  
never to come under that  
mans roofe after.

I have read of a fellow  
vwho travelled a great part  
of the vworld over vwith a  
paire of boots, vwhich he  
had vowed to part vwith  
to

to no man , but such a one  
as had an absolute power  
and Empire over his Wife:  
he had past through many  
Countries, & offered them  
to all that hee met, but no  
man was either willing, or  
else durst not accept them  
upon these conditions : at  
length meeting with a stout  
fellow , a Black-smith, he  
asked him if he would re-  
ceive them upon the cove-  
nant aforesaid ? who an-  
swered that he would, and  
wear them in despight of  
all the women in Europe :  
(now the Smith had put on  
a clean shirt that morning)  
Vpon this answer the Tra-  
veller

veller replied, Then Friend, here take them to thee, put them into thy bosome, and beare them home. The Smith replied , Not so , I know a trick worth two of tha: : if I should put them into my bosome, and durty my cleane shirt , my Wife would not be well pleased with that , for wee should have no quietnesse in the house for all this day. Which the other hearing, snatched them away from him , and said, Get thee hence in an evil houre, who goest about to cheat mee , being, as all others, afraid of thy Wives scolding; and

so

so left him: nor have I heard  
whether he hath yet deli-  
vered them unto any even  
to this day: and so about this

A Countrey fellowe ha-  
ving married a substantiall  
Farmers daughter, found  
her within a twelvemoneth  
to prove not only an arch-  
scold, still thundering in his  
eares, but very lascivious  
and unchaste, of which he  
had manifest and infallible  
prooesses; and therefore hee  
took occasion to complaine  
to his father-in-law both of  
the morosity and in chastity  
of his daughter. To whom  
the good man gave this  
comfort; Son, I advise you

to

to have patience, & be content for a time : shee is her mothers daughter right, for just such an one was she in her youth, for I could neither govern her tongue, nor --- but now she is growne old, there is not a more quiet & chast Matron amongst all her neighbours : therefore arme your selfe with patience as I did, & I make no question but when the daughter shall arrive unto her mothers age, your wife will prove as tractable and quiet as mine is now ; and with this cold comfort dismiss him.

Another Rustick being married

married to a very handsome pecece, grew jealous of a young fellow a Farmers sonne, his neighbour (and hee had divers times upbraided her with him:) at length being angry, she bid him not to fear any such matter betwixt them, and protested, shee had rather prostitute her selfe to tenne Gentlemen, than to one such clowne as himselfe, or him whom he had so often cast in her teeth.

Another Countrey woman, following her husband to his grave, not only wept and wrung her hands, but tore her haire from her head,

head, uttering such lowd  
cries and ejulations, that she  
was much pitied, in regard  
they feared that the very  
sorrow for his death would  
distract her of her senses.  
Divers came about her to  
comfort her, and they had  
much adoe to keepe her  
from leaping into his grave.  
The like she did comming  
backe. At length one that  
was a widower, and well  
knowne unto her, stopt to-  
wards her to lead her home  
by the armie, and spake di-  
vers comfortable words un-  
to her. To whom shew an-  
swered, No, shewas undone  
for ever, for she was left a  
lone

lone woman, and a widow,  
& had none to manage her  
affaires, or to guide her fa-  
mily. Who replied, Let not  
that be your care, I am, you  
know, a widower, and if it  
please you to accept of me,  
my suit is, that I may bee  
your second husband. To  
whom shée still weeping &  
howling made answer, I  
thankē you neighbour for  
your good will and friend-  
ly offer; but indeed you  
speake too late, for I have  
already past my faith and  
promise to another.

One related unto me of  
one who pretended great  
purity and modesty, who  
could

could not endure any unci-  
vill speech or obscene talk,  
and one indeed whom all  
the young men desired their  
wives to pattern themselves  
by ; she being brought to  
bed of a boy, which was  
her first child, as soone as  
the child was borne, all the  
women came about it, and  
every one gave their cen-  
sure of him, and concluded,  
it was a sweet babe, & like  
the father: which shew hea-  
ring, rowsing her self as wel  
as she was able, said, Why,  
I pray you neighbours,  
hath it a shaven crowne?  
which put the in mind of a  
young Friar who had often  
before

before frequēted the house.

A Rusticke having the day before beaten his wife for reading a Lecture unto him somevvhār to lowd, sent her the next day with a Sovv to the market to sell. Her vvay lying through a park or thicke vwood, and she driving the Svvine before her with a cord tied to the hinder legge, a young Clowne of her former acquaintance, and vwho had long been a suitor to her to corrupt her chastity. (but never prevailing) overtook her just as she vvas entring into the thicket; and having first given her the good morrow

morrow, began earnestly to importune her about his former suit, alleadging, amongst other things, the opportunity of time and place; but she still obstinately denied him, and in such rigorous words, that seeing her resolution, he forbore to speak of it any further, and began to talke of other things. But when she perceaved they were almost out of the forrest, and that they were ready to come into the open fields, and remembred how churlishly her husband had dealt with her the day before, she began thus to break with him,

wotnom

and

and say, You speake unto me even now of a businesse I know not what, and urged me to a thing which I may bee sorry for I know not whē; but if I should now be so mad or foolish to yeeld to your request, I pray you in the meantime where can you find a tree in all this forest to which to tye the Sow? Which being apprehended by the other, shē found occasion to revenge her selfe upon her husband. And this is growne to be a common Proverb in other Countries, But if I should be so foolish as to yeeld unto you, where in the meantime

time

time can you find a fit tree  
to which to tye the Sow ?  
From the Country I come  
now to the City.

### CHAP. IX.

*How Curtaine Lectures are  
read in the City, and how  
severally read by sundry  
Tradesmens wives, with  
variety of delightfull bi-  
stories to that purpose.*

**T**HERE bee foure things  
(saith mine Author)  
which women most covet;  
To be beloved of young  
men, To be the mothers of  
fine children, To weare  
rich

rich and costly clothes, and to domineere and beare rule in their houses.

A Taylor in the City; who kept his wife very gallant (who was indeed a very choice girle, and well became those clothes which shee wore) before he had been married a full twelve moneth, perceiving divers young Citizens, and other Gallants, often to passe by his door, & sometimes make impertinent busynesse to his house, he thinking to prevent the worst, call'd up his wife one day into a private chamber, and began to question her about sundry

K things

things, of which the woman was meeterly innocent: all this would not perswade the man, but being absolutely jealous of her honesty, he began to schoole her in very rough & course language; which wakned a fire in her bosome which till then lay hid, and now brak forth at her tongue. Then she told him what matches she might have had when she was a maid, and what fortunes she had neglected in making choice of him; how she might have beeene married to a man, and now she had cast her selfe away upō a Tailor; with the like;

in

in so much that when shee  
had once begun shee knew  
not how to make an end,  
but call'd him foole, & jea-  
lous coxcomb, putting him  
to such a silence, that he had  
not one word to utter; but  
waiting till the storme vvas  
over, he then began to flat-  
ter her, & give her the best  
language that he could de-  
vise, vvhich they were  
reconciled betwene them-  
selves, and made friends.

He then began to breake  
with her further, that for  
their continuance of love,  
and to avoid al suspicion or  
controversie that might af-  
ter arise betwixt them, she

K 2      would

would swarc unto certainte  
Articles which hee would  
propound unto her? Who  
answered, she would with  
all her heart; but upon con-  
ditiō, that after al, he would  
sware her also to one thing  
which her selfe would pro-  
pound. Who gladly answe-  
red that he would. This be-  
ing constantly agreed be-  
twixt them, he began thus;  
Sweet wife, will you never  
depart over this threshold  
without my leave, but ac-  
quaint me first with the bu-  
sinesse which you goe a-  
bout? Who answered him,  
Sweet husband I wil. Next  
saith he, Wil you never of-

fer to cast a wanton glance  
upon any man? Or whoso-  
ever shall offer to tempt  
your chastity, to deliver un-  
to me his name? Willing-  
ly, saith she. Will you also  
swear, saith he, whilst you  
live to be true to be my bed,  
and never breake that con-  
jugall tie which is passe be-  
twixt us? Who ansuvered,  
With al my heart. And ob-  
serving his palpable jealou-  
sie, asked him if these were  
all? Who answered, Yes: &  
withall sweet wife (saith  
he) novv vwhat is that fur-  
ther which you desirethat I  
should bind you to byoath?  
Who replyed, Only this

K 2      sweet

Sweet husband; that after  
these oathes taken, you will  
svveare me that I shall not  
keepe any one of these arti-  
cles which you would have  
me svvorne to. Which said,  
she stopt out of the cham-  
ber, down into the kitchin,  
and left him ruminating  
upon this answer.

Another Tradesmanswife  
(for I will name no particu-  
lar Trade, to avoid offence)  
her husband being at a Fair  
in the Countrey, the Fore-  
man of his Shop, vvhom he  
had left to manage his af-  
faires at home, cast many a  
vvanton look upon his Mi-  
stresse, and shee failed not  
to

to answer him vwith the like: at length hee put on that audacity to move her in the busines, but shee countreleited anger, and seemed altogether averse to his suit, threatening him, if hee persisted to prosecute it any further, she would acquaint his Master vwith it at his comming home; which made him at that time to urge it no further. But still such interchange of wanton glances continued betwixt them, that it emboldened him in a second encounter: in vwhich he desired her to take the advantage of his Masters absence; but stil she

answvered him with No; till at length hee urging still further, from No shee said nothing at all; which gave him such encouragement, that the same night, leaving his Mistresse making her self unready in the kitchen, he stole into her chamber, & stripping himselfe, got into the bed, and covered him selfe over head and ears. At length up comes his Mistresse, & having lockt her chamber fast to her, unclothes her selfe to her next linnen; and before the candle was out, opening the bed to sleep in, spid him as he lay: at which she

She began to rate him, and call'd him al the bad names she could (but softly:) at which the fellow, fearing she would have call'd out, and made an uproare in the house, & so have taken him before he was napping, desired her of pardon, and said he would willingly rise and goe from thence unto his owne chamber. To whom she replyed; Fellow, thou dost not heare me talke of thy rising, nor of thy going hence to thine own chāber, for it is not that which I speak of; but it is thy saucinessse and boldnesse that I blame, who wouldest offer

to creepe into thy Masters place without the consent of thy Mistresse. Well, for this time I pardon thee, but charge you, without first getting my good will, to do so no more hereafter; and without more words put out the candle, and went to bed to him.

The like to this was related me of another, who importuned his Mistresse to lewdnesse in the absence of his Master; to which act she would no way appeare to give any consent at all: but hee thinking to provc her to the full, told her that he had vowed to steale into her

her chamber that night, nay more, into her bed. Wilt thou saith she? do it then upon thine own peril, and I will leave the doore open a purpose; but withall I tell thee before hand, I wil lay a knife ready drawne under my beds head, with which (if thou offcrest to enter) I will kill thee. Night came, and she stript her self, put out the candle, and went to bed: anone after in comes hee, and softly stealing (whilst she counterfeited a sound & dead sleep) to the bed side, he began to open the sheets, but finding her not to move at all, doubted

to enter, lest being suddenly started, shee with the knife might doe him a mischiefe; and therefore thought to go softly out as hee came in: which shee perceiving, as it shee had suddenly awaked out of sleepe, asked, Who art thou? who is there? Hee answered againe, It is I. What I, saith shee againe? So hee told her his name. And what's your busynesse here at this time of the night? Marry saith hee, I had thought to have come to bed to you, but that I durst not for your knife, and therefore I am going hence: which hearing,

ring, he replied, Now beast  
that I vvas to forget the  
knise, and leave it below in  
the kitchen; and therfore if  
thou shouldest stay and  
venture, there could be no  
great danger in it.

A lusty stout fellowe in  
the Suburbs having a curst  
shrew to his wife, for all his  
valour could never master  
her tongue, but early and  
late she would so whisper  
in his ears, that all the  
whole street might ring of  
her. At length he beat her  
so soundly, that she durst  
not thunder unto him for  
some weekes after; in so  
much that he verily presu-  
med

med he had got the victory over her, and so hee stickt not to boast to al his neighbours about : which vexed her not a little, and therefore she thought in her self, to be revenged upon him at one time or other, & for that she but waited for some fit opportunity or other. It hapned that upō a summer evening, he and his Wife, sitting amongst others of the neighbours and their wives she made the motion that they should goe to a sport callid *All-hid*, which is a meere childrens pastime ; to which they, then being set upō a merry pin, agreed.

Novv

Now shee had perswaded  
her husband to creepe into  
a Sack, which he,in regard  
of her late conformity sus-  
pecting nothing , was wil-  
ling to do:& when she had  
tied the Sacks mouth fast,  
she call'd in two or three of  
her like conditioned Gof-  
fips, to whom shee had ac-  
quainted her project , and  
they every one with a good  
cudgell did so bast the Gentleman,that he thought his  
very bones to rattle in his  
skin;and notwithstanding  
all his intreaty or faire pro-  
mises, they would not let  
him out , or suffer him to  
take brcath,til he had sworne  
unto

unto them, not to take up so much as a small sticke to strike her ever after; to which (being almost stifled) he was forced to swear; nor did hee offer the last blow after, in regard of his oath. But not long after, a great Wedding being kept in that street, and he and his wife invited amongst the rest, after dinner they fel to dance: amongst the rest hee tooke his wife to taske, and being in a measure where the men are to take the women in their armes, and lift them up from the ground, hee took up his wife, & turning round with her till he came

to

to the top of the staires, and then letting her fall headlong, she tumbled down to the bottome, & great odds she had not brok her neck; and this hee did laughing. But such was her good fortune that shee was onely bruised, as hee had before been beaten, and finding it no advantage for her further to contend with him, shee submitted her selfe, and he accepted of her submissiōn, which on both sides was so unfaulēly done, that they lived in great unity and love all the rest of their life after.

But not altogether to iſc  
ſed

the Reader with quarrelling  
and scolding: I was told of a  
very faire virgin of the Ci-  
ty, who by her father's en-  
forcement (but farre against  
her owne mind) was com-  
peld to match with an anci-  
ent and grave Citizen; who  
finding her sitting very sad  
and pensive the same day of  
her marriage, came to com-  
fort her: & grasping her a-  
bout the waiste, said, Bee of  
good cheere my faire wife,  
an old horse will travell and  
go through a long journey  
as well as a young. At  
which words she fetching  
a great sigh, and laying her  
hand upon the bottome of  
her

her belly, said, I, but I feare  
sir, not in this rede way.

Another Tradefman ha-  
ving a drunken queane to  
his wife, whom hee could  
never keep from the Ale-  
house, but whatsoever hee  
got she was ready to spend:  
or if she had no money, she  
would pawn whatsoever  
was about the house; and  
sittippling among her Gos-  
sips, sometimes till past mid-  
night, & then be led home,  
or carried when her owne  
legs were not able to beare  
her. And he having read  
many a Lecture unto her  
(as telling ber what a loath-  
some sin drunckenes was,  
  
that

that the end therof was no other then hell fire , with the like good admonitions, but all in vaine. Upon a night, when with Ale and hot waters shee was so overcome, that shee was brought home both speech-lesse and senselesse . hee thought to try a conclusi-  
on, if possible it were to re-  
forme her: and causing  
her to bee laid upon a cold  
earthen floore, hee made a  
great fire, which compast  
her about, and calling in his  
neighbours, for whom hee  
had provided (as for him-  
selfe) furies coates, & every  
one with a fire-brand in his  
hand,

hand, attending her awaking; who by reason of the heat which compast her, rowsed her somewhat before her time, and looking about her, she began verily to think she was in Hell fire, with which her husband had so often before threatened her, and the rather, because so many like Devils stood about her: then fetching a deep sigh, the first words she uttered were, Alas poore wretched soule that I am, to be thus incompaſt with the flames of Hell: Is there never a ghost amongst you all so thirsty as I am now, that will

will joyn their peany with  
mine, that we may send for  
a double pot of Ale? At  
which the neighbours break-  
ing out into a lowd laugh-  
ter, they discovered them-  
selves unto her; and finding  
her no way to be reclaimed,  
got her to bed, and left her  
to be a perpetuall torment  
to the honest man her hus-  
band.

It hath beeene related to  
me, that in the time of au-  
ricular confession, thre  
young Citizens wives came  
to a devout man, who was  
their ghostly Father, to be  
shrivcn: and he demanding  
of them what grievous sins  
they

with they had committed, saith  
for the firſt, The greateſt ſinne  
At that I ſuppoſe my ſelf to be  
guilty of, was that upon a  
time, I tooke a ſtrange knife  
which was not mine own,  
and put it into my ſheath.  
The good man not much  
conſidering upon the mat-  
ter, but thinking that yong  
timorous women would  
take the leaſt criour to be a  
very huinous offence, paſt  
it ſlightly over, and de-  
manded of the ſecond, How  
ſhee had offendēd? Who  
made anſwer that ſhee had  
put two into hers: bee paſt  
her over with the like  
ſlightneſſe, and demanded  
the

the like of the third? Who made answer that indeed she was guilty of putting three knives into hers. Is this all said he? They answered, Yes. Then, saith he, I will dispatch you presently, & having quickly absolued the two first, and coming to the third, he began to consider with himself, what sheath it was which should hold three knives, when he never saw any that held more than two & a bodkin; and asked her what she meant by those knives? To whom she plainly answered, that three severall men had had the use of her body, besides

sides her husband: when presently finding the error, he call'd the former whom hee had ignorantly absolved, and said, Get you hence for three pestilencr and cunning baggages; I absolve none of you all, you have confessamisse: What would you make me beleeve, that betwixt *Penis* and *Cathellus* is no difference? And so unshiven in a great anger he dismiss't them.

**CHAP.**

## C H A P. X.

Pleasant discourse betwixt a  
Noble man and a Mer-  
chant. Lectures read by  
country Gentlewomen and  
Ladies to their husbands.  
By the sonldiers wife to  
her Captaine or Lieute-  
nant. And of Court La-  
dies to their Lords.

A Nobleman and a wor-  
thy Merchant jesting  
together freely, without a  
ny exceptions to be taken,  
saith the Nobleman to him,  
I wonder at you Merchants,  
who for the most part have  
very beautifull and faire  
wives, that dare trust them  
here

here at home, whil'st you take such long voyages into Countries so farre remote: surely it cannot choose but bee a great trouble to your minds being abroad, for feare they should violate their conjugall tie at home: when we Noblemen deale more securely; for if we take a journey either from the Count to the Country, or from the Country up to the Court, we leavc our Ladies well accommiedated & guard-ed by Servants, Groomes, and Pages. This Merchant perceiving how hee plaid upon him, laid unto him againe (by your Lordships

favour, and without offence  
be it spoken.) How comes  
it to be a proverb, that No-  
blemen's children are not  
(for the most part) so well  
featured and favoured, as  
the sons and daughters of  
**Citizens?** If your Lordship  
will not be offended, I can  
shew you the reason I pray  
thee doe, saith the Noble  
man, I give thee free leave  
and liberty to speak. Then  
thus, saith the Merchant, In  
the absence of all such Mer-  
chants as have houses bin  
the City, it being so popu-  
lous, there are choice either  
of young Aldermen and Councillors  
or of such lusty young Gentle-  
men

lants as use to insidiate the  
charities of beautifull wo-  
men in the absence of their  
husbands; and they having  
their choice, will common-  
ly pick out the properest  
men to transgresse with; &  
so betwixt them commeth  
a faire & well featured issue:  
when you Noblemen taking  
your journies, take al your  
Gentlemen along to attend  
you, leaving none with  
your Ladies, but a Cham-  
berlain, Cook, or a Coach-  
man, and they in your ab-  
sence being glad to make  
use of such course gromes,  
I suppose that may bee the  
reason why your children

are not so faire and well favoured as ours. At which answer, the Nobleman smil'd, and taking the report as well as the Merchant did the just put upon him at first, they passed without any further exception. But ere I come to the Court, I must first looke back upon the Country, and see how the Gentlewoman there breed useth to lecture to her Esquire or Knight: and after how the Soldiers wife useth to read to her Lieutenant or Captain.

An Esquires wife, being an excellent housewife, but of a very bad tongue withall,

withall, used to take him for being too free in his kitchen, cellar and at his table; for keeping too many impudent servants, too many horses & dogs, hounds, grey-hounds and spaniels, hawks, &c. which drew him to unnecessary charges. Then layed the law to him, what he might save in the yvere, which he vainly and profusely wasted; with divers other things to the like purpose, with so often iteration (as preaching still upō one text) both at boord and in bed, that tired with her continuall clamours, & withall shēe often forbear-

L 4      ring

and his long service  
in the Childdom  
of King Edward

ring his imbraces, unless he would reforme al things according to her mind, and leave all his estate to her sole management, he grew not to love her so well as at the first, and casting his eye upon a pretty slut, his Gardeners wife, hee neglecting his own, grew very much enamored of her, but durst not come to the house, by reason of his wives jealousie; yet hee wrought so by one of his servants, who dealt for him to the woman, that she was willing to yeeld to anything to do her Master a pleasure, so it might be done safely,

and

and without suspicion, either from her husband or her mistress. It was then concluded, that they should meet in a hedge some halfe a mile from the Manner house; and to that purpose, he had sent his Gardener some twenty miles out of the towne; and the better to conuain her girther, he commanded his man to provide a large basket into which to putt the woman, and cover it with Srewling flowers, herbs, and sallets; which was accordingly done. The Master of the house got up early to keep this appointment: so was

the Mistresse to dogge her husband, as mistrusting his early rising: and in the way meets this fellow with his basket; the bottome of which, by reason of the weight of the woman, was quite broken, and her legs and feet hung downe below his knees: which she perceiving, callid the fellow unto her, & asked him what he had in his basket? Sallets Mistresse, saith he: Sallets, and nothing else? Nothing Mistresse, saith he, but heards and sallets. Well saith she, I carry them to your Master, and tell him from me, this is a fish day,

and

and bid him beware what flesh hee tasteth with those Sallots. The fellow nothing perceiving all this while, makes way to the lodge, and delivers his burthen; the Gentlewoman followes, and before her Husband discovers the woman. The cause was at first somewhat bitterly debated betwixt them; but all the choller being vented, they fell to a more mild attone-  
ment: in which it was con-  
cluded, He would ever after  
 forsake his lust, so long as  
 she would forbear her Le-  
 sture.

A Knights wife in the  
Country

Country was perfect in the same doctrin, and read it as freely as the former; and tiring him one morning with a tale of an houre long, hee nor interrupting her in one syllable, she vexing all this while that he made her no answer, at length for meere weariness shee gave over. Then he knockt as lowd as he could, till one came up: he then commanded him to call up the servants of the house, men-servants and maid-servants, up into the chamber, & that instantly: who presently ran down as he was commanded; she in the meane time wondring what

what it might meane : (I forgot to tell you that he bade them to bring their Church books with them.) Well, all of them came up thus accommodated, & demanded what his Worships pleasure was? Marry (saith he) this was the cause I sent for you, my wife bath preached to me a very learned Sermon, in which she borrowed somewhat of the houre-glassse, and exceeded her time, and it is but now ended, and I desire it may not goe off without a Psalme; and therefore saith he (and was going on) when she interrupting him, said,

Get

Get you all downe about your severall affaires, and that I charge you instantly, or you shall heare from me in another kind. Which they incontinently did: when she, ashamed of the trick he had put upon her, desired him to use it or the like no more, and shee would never trouble him either in his nights sleep or his mornings rest after.

¶ Come now to the Soldier's wife. It is recorded of a brave and noble Captain to have a braulynge shew to his wife, from which turbulency hec could by no gentle means reclaime her; and

and therefore hee so awed her with threats and menaces, and now & then with a kicke or a blow, that Iace was forced to give her unseasonable Lectures quite over. Then shee going often to confession, still when shee came to her ghostly father, in stead of her own faults reckoned up all that shee either knew or could devise of her husband. In so much that the good man meeting with the Captain, gave him courteous admonitory counsell, as to leave drinking, swearing, fioring, and the like; by which the Captain might perceiye that some

or

or other had complained of him. Not long after, the woman insinuates with her husband, that for any thing that had ever past betwixt them either in words or blows, in which she was the sole sufferer, she did heartily forgive him, and desired the like forgiveness from him, if by her lowd tongue she had any way offended him, promising a reformation of all her misdeemours for ever after; and therefore that lasting unity might continue betwixt them, she desired him to go to her ghostly father, and heartily confess him of his sins

sins, which would be a mean  
to ratifie and confirme all  
conjugall love betwixt them.  
The Captaine was periwined,  
and went, & comming  
before the grave Church.  
man, told him he was desirous  
to come unto him, and  
now being here (saith he) I  
would know what your wil  
is with me. Who said, I  
would wish you to consider  
with your selfe, and rub up  
your remembrance, & calling  
to mind all your sins &  
offences, riots & disorders,  
and what else; for which  
(repenting of them unfeignedly) I will give you pre-  
sent absolution. Nay if that  
be

bee all (said the Capraine)  
that labour is sav'd already,  
and needs no second iteration;  
I knowv you are my  
wives Confessour, and she  
hath told unto you all my  
sins, and more than I ever  
did or thought to doe al-  
ready; and so bluntly left  
him.

I A brave Lieutenant a-  
mongst many other wofids  
lost an eyc in the wars, and  
afterward retirring himself  
into his owne Countrey,  
where he had some meanees  
to live on, bethought him-  
selfe, after all those tumultuous  
dangers past, to betake himselfe to a peaceable  
and

and quiet life; and to that purpose intended to marry. A match was presently offered him, a Virgin (supposed) both of good feature and competent dower. The marriage day came, & was past with great joy and solemnity, and the Bride and Bridegroome (according to the custome) brought to their bed. The curtaines were drawne, and they left to their rest; when he coming to do the office of an husband, perceived she had bin before devirginated, & was not a true maid; and thrusting her from him in great anger, said, Away thou strumpet,

strumpet, I took thee for a perfect Virgin, and now I find thee to be a woman flaw'd and unperfect. Who boldly answered him again, And is not the match equal, since I have accepted of thee being maimed, and wanting one eye? But (replied he) I received my hurt from mine enemy. And I (answered she) received that which so much troubles thee from my best friend.

I must be sparing to speak of the Court; yet no question even your Court Ladies are v.vomen, and have tongues, though they know by their noble breeding better

better hovv to governe  
them, than others, who  
have not had their gene-  
rions education & breeding.  
Amongst the rest, I have  
read one short story in an  
approved Author, that a  
Basket-maker in the Coun-  
try, having with his best  
care and curning made an  
end of an extraordinary  
Basket, which had been be-  
spoke, and finding it finisht  
to his owne desire and fan-  
cy, (his wife then sitting by  
him) he said, Now God be  
thanked, I have finisht my  
Basket, & I pray thee wife  
say so too. But this being re-  
cknowable and obstinate, held  
her

*John Prince*

her tonguc ; and the more  
hee intreated her, the more  
adverſe ſhe was to him, gi-  
ving him foulc and courſe  
language. Which he not a-  
ble to endure, fell upon her  
with a good cudgell, & beat  
her till ſhe was forc'd to cry  
out. A Nobleman comming  
then by accidentally, with a  
great train at his hicles, fin-  
ding her weeping, began at  
firſt to cōmiferate the wo-  
man, and to chide the man  
for ſtriking her : but being  
by him truely informed of  
the caufe , he commended  
the fellow for juſtly corre-  
cting her diſobedience, and  
told her ſhe had her meſſands

in her owne hands : so left  
them, and rid home to his  
house. At supper he related  
all the circumstancē(before  
discoursed) to his Lady, &  
asked her opinion of the  
matter. Who answered,  
The Basket-maker was a  
Knave to offer to beat his  
wife upon so sleight an oc-  
casion. Who replied unto  
her, Why Madam, would  
you be so perverse an obsti-  
nate unto me, if I shoulde cō-  
mand you to speake these  
words? Indeed my Lord,  
answered shee, I would.  
How, saith het? I charge  
you to say these words be-  
fore all this company, God  
be

be thanked, I have finisht  
my Basket. Who answe-  
red again, My Lord I will  
die before I vwill do it. At  
which hee mightily enra-  
ged, rose from the table, and  
taking a battoone in his  
hand, had he not been held  
by main force by his noble  
guests and his Gentlemen  
about him, there had bin as  
great a fray betwixt them,  
as there vvas with the Bas-  
ket-maker and the shrevv  
his wife. Now what man-  
ner of Lecture she read af-  
ter to her Lord I cannot re-  
late, being then not present  
to heare it. *John vassal of uoy  
bodys, yasque a iids Chapp.*

CHAP. XI.

Twelve things that have  
been the Authors of much  
mischief. Of the famous  
and notorious scold Xan-  
tippe. A Curtain Lecture  
read by a Queen to her  
Husband, worthy all wo-  
mens imitation.

TWelve things have bin  
the Authors of much  
mischief: Age without  
wisdom: Prudence with-  
out imployment: A Master  
of an house without a fami-  
ly: Pride without riches: Ri-  
ches without honour: No-  
bility without vertue: A  
M pople

people without awc: A Ci-  
ty without Lawes : Office  
without clemency : Youth  
without feare : A religious  
life without peace : A wo-  
man without shame.

And such an one was  
*Xantippe*, the wife of *Socra-  
tes*, of whom we will speak  
fomething , onely to shew  
that there have been scolds  
of old as there bee nowv.  
Some report that hee kept  
two wives at once, the one  
*Myrtho*, the other the afore-  
named *Xantippe*. And to a  
friend of his, earnestly de-  
manding why he kept two  
such women at once, under  
one roose ; especially be-  
ing

ing scolding queanes, ever  
brauling and chiding, and  
did not beat them out of  
his doors, and confine them  
to his family? hee made an-  
swer, These vvomen teach  
mee at home, the patience  
that I must use in sufferance  
abroad: for being thorough-  
ly exercised with these, I  
shal be the better able to en-  
dure the morosity of others

Vpon a time, when Xan-  
tippe in the open Market  
place had plucked his cloak  
from his backe, and such of  
his friends as saw it, said un-  
to him, Why Socrates do  
you not correct this impu-  
dent outrage in her, and  
enrgis M 2 chastice

chastise her soundly for it? replied to them, Yea marry, that vvere a jest indeed, that when vvee two be together by the earcs, all the vvhole market folk looking upō us, may cry, Hold thine owne *Socrates*, To him *Xantippe*: by which means we shal be made a derision to all men.

Another time, one *Euthydemus* a Philosopher, and one of his most intimate friends, comming from the vvrastling place, *Socrates* meeting with him, invited him home to supper; the meat being set on the table, & they being in an earnest discourse, more mindiug to argue

argue than to eat; *Xantruppe* being therewith very angry, rose up from the place vvhile she sat, and wished them choaked vwith their prating, if they would not fall to their victuals whilst they vvere hot, giving her husband very bitter and despightful words: but they by custome being nothing therewith moved, talked on: which she seeing, tipped up the table over and over, & flung downe all that was upon it to the ground, and so went out of the roome. But when *Enthidemus*, being very much moved therewith, offered to rise up

M 3 and

and to depart the house :  
Nay stay good friend, saith *Socrates*, what harme hath  
she done ? did not the like  
thing happen unto you the  
last time you bad me home  
to dinner, wben an hen lea-  
ping up amongst us, cast  
down and spoyled whatso-  
ever was upon the table ?  
yet did we who were then  
young grecs onely laugh at  
the accident , and neither  
fret nor fume as you now  
seeme to doe.

The same *Socrates*, after  
hee had endured his wives  
bitter railing in the house ,  
at last being wearied therewith,  
he went out, and sat  
upon

upon a bench that siced the  
street doore. She at his de-  
parture being much more  
incensed, in regard of his  
silence and quietnesse, as gi-  
ving her no more argument  
to speake of; she presently  
(seeing where he sat) vvent  
up into the garret, and  
poured dovvne a chamber  
pot full of stinking vvater  
upon his head: at which  
those that passed by fell in-  
to a great laughter; vvhich  
seeing, he laughed as loud as  
they, & said, Nay, I thought  
verily, and vvas confident  
thereon, that after so loud  
thunder there must needs  
folovv a violent shovver of

M 4      raine.

raine. But I have done with *Socrates*, wishing that all such as have the like shrews as hee had, might be induced with the like patience to indure them.

I come now (and that I propose to be the conclusion of this worke) to tell you of a curtaine Lecture, read by a vertuous Queen to the King her Husband; super-exceeding all the former, and worthy the observation and imitation of all good women, of what estate and condition soever. The History thus followeth.

Amongst the Kings of Arragon, there was one

*Don*

Don Pedro (vulgarly Don Peter) the seventh of that name; but before his Inau-guration, Count of Barcel-lonas, who tooke to wife a beautifull young Lady cal-led *Donna Maria*, daughter to the Earle of Mount Pe-sulia , and Nephew to the Emperour of Constantino-ple; who notwithstanding she vvas plenally furnished with all the accomplit-hments both of nature and grace ; as knowing that beauty annext vwith vertue purchaseth praise vwith im-mortality, and that (as another saith ) if chasteity and good name be lost; there is

M 5 nothing

nothing left in women that  
can be praise-worthy; and  
that she knew withall, that  
true vertue was the beauty  
of the soule, the grace of the  
body, and the peace of the  
mind; and that it might be  
said of her, as Seneca in Her-  
cule Furente speaks of Me-  
gera the wife of Hercules :  
*Gravent Catena corpus, &*  
*longa fame*  
*Mors protractatur lenta, non*  
*vicit fidem, &c.*

Although my body be op-  
prest vwith chaines,  
And famine by a lingring  
death constraines  
My weary life, no violence  
shall decline

My

My faith from thee, I'm  
still (*Alcides*) thine.

Notwithstanding all this  
goodnesse inherent to her  
greatnesse, the dissolute  
King, growing negle~~st~~full  
of his first fair choice, bends  
his inordinate affections  
fully upon fresh change. He  
sleepes nowv onely in the  
bosomes of *Catamites*, and  
base prostitutes; whi<sup>t</sup> her  
company and consocietie  
is both at boord and bed  
quite abandoned.

But the good Queen, lesse  
troubled with the want of  
his boord or bed fellow-  
ship, than grieved with the  
dispaire

Loven

dispaire she had of hopefull  
and princely issue ; know-  
ing, as *Basil* saith, that bar-  
ren mariage is seldome  
without braules , shee be-  
thought her selfe, how by  
redeeming the one , shee  
might recover the other .  
And to that purpose shee  
dealt privately (being won-  
derously for her vertues  
sake beloved of al) with one  
of the Pages of the Kings  
bed-chamber, whō he most  
imployed in his private pro-  
stitution, to bring her co-  
vertly to the Kings bed, to  
supply the place appointed  
for one of his best loved  
mistresses. This was ac-  
tually

ctually performed, as cōsi-  
derately plotted: so that the  
King once more enjoyed  
his Queen, & was as prodi-  
gall of those favours to her,  
as he pretended to another.

The morning growing  
on, and he now sufficiently  
sated, hastēs her departure,  
both for his own honour  
and her credit. But she ta-  
king hold of the present oc-  
casion, began to discover  
her self in these or the like  
words, and read unto him  
this short Lecture: My gra-  
cious Lord and Husband,  
if I have offended you in  
the fervency of my love, I  
here voluntarily submit my  
selfe

selte to the tyranny of your  
hate : yet if it please you  
considerately to examine  
the cause of my hither  
comming, it was neither to  
quench any immoderate  
desire in my selfe, nor envie  
to intercept any of those fa-  
vours you intended unto  
another: it was not lust, but  
love , hoping that this  
nights unexpected passage  
may blesse us with issue ,  
& beautifie the Kingdome  
with a joyfull heire. For  
why should strangers in-  
herit , where there is yet  
hope left that we may have  
of our own to succeed. Nor  
will I leave your side till  
you

you call into your chamber  
some persons of honour &  
trust, to the end that if hea-  
ven be so gracious unto us,  
that royall fruit (by me so  
much desired) may ensue  
by this adventure, the world  
by their testimony may  
take notice, that it is legiti-  
mate , to crowne me with  
the name of an happy Mo-  
ther; and not adulterate, to  
brand mee with the title  
of a lewd and and lascivi-  
ous strumpet.

The King, though he see-  
med somewhat troubled at  
the first, yet better recolle-  
cting himselfe, was not any  
way displeased with the  
Queens

Queenes honest deceit: but presently called in two Gentlemen of his chamber, as witnesses of that truth; considering it touched his owne honour as much as the Queenes desire. The event of this stratagem proved fortunate, both to the Parents and the kingdome: for by that meeting shee conceived with childe, and according to the season of women was delivered of a son, on the first day of Februry in the yeer of Grace 1196. The Father and Mother, when the solemnity of his Baptisme was to be celebrated, differing about the name,

name , they caused twelve torches of equall length and making, to be alighted at once , they bearing the names of the 12. Apostles; with this *omen* , that the name of that torch which was first burnt out , should bee given to the Infant : which happened to be that of S. James; and so was hee called *James* , being the chiefe Saint whom the *Ar-  
ragonians* celebrate.

He proved a rare and an unparalleld Prince, as wel in forrain wars as domestick government: he was beneficiall to his servants , and bountifull to his soldicers :

His

*Don Alfonso Carrillo*

his courage was full of constancy, & continued without change; proving such an one as *Socrates* characters for valiant. Great attempts he undertook without diffidence, and managed them without fear. Making invasion upon the Moores, he pierced with a great army the Isle of Majorque, then in their possession, and after many skirmishes brought it under his owne subjection. He invaded *Carthage*, and made his name famous in *Africa*.

He had a faire and fertile issue, sonnes and daughters. His eldest was *Don Peter*, who

who succeeded him in the  
kingdome of *Arragon*: his  
second, *Don James*, whom  
hee made King of the two  
Iles, *Majorque and Minor-  
gue*: his third was Archbi-  
shop of Toledo. His eldest  
daughter, *Donna Tulant*,  
was Queen of *Castile*: the  
second, *Donna Isabella*,  
Queen of *France*: the third,  
*Donna Yrracha*, was marri-  
ed to *Don Emanuell Prince  
of Castile*. His sonne *Don  
Pedro* espoused the daugh-  
ter of the King of *Navarre*.  
Great pity therefore it had  
bee[n] that the meeting of  
that happy night had been  
intermittid, in which the  
royall

royall father of so kingly a progeny was begot. He li-  
ved 72. yeeres, and died re-  
ligiously, retiring himselfe  
to a sequestred life. For be-  
ing troubled with a grievous  
disease , which made  
him unable for governmēt  
hee disposed of his Scepter,  
and estate,& expired in the  
City Valentia in a Monaste-  
ry, in the yeer 1266. about  
the beginning of August.

I need not to have travell-  
led so far for an history to  
this purpose, whē our own  
kingdom hath afforded the  
like, betwixt persons of the  
greatest quality, who by the  
like sleight practised by the  
for-

forsaken Ladies, have not been only a meanes of reconciliation, but of happy propagation & issue. Great then hath bee[n]e the vertue and patience of those noble Matrons, to suffer such cor-rivalship, in conniving at their owne maid-servants and Gentlewomen ; consi-dering that (as *Crates* saith) nuptiall faith is seldom vio-lated without revenge. Be-sides, there can be no greater temptation to corrupt the constancy and loyalty of a married woman, than when she perceives her husband to discharge upon her his discontents and virulencies,

and

and reservc all his time and  
consociety for the person of  
another.

Aristotle affirmes, that  
man or woman is worthy  
to be accounted stout,bold,  
and valiant, who doe not  
onely with patience,indure  
injuries and rebukes of-  
fered them, but strive to  
repay the best good for the  
worst evill. For patience is  
of such similitude, and neer  
alliance unto fortitude, that  
shee is either her sister or  
her daughter. And though  
this vertue (as Cicero saith)  
being often provoked with  
injuries may breakeloudin-  
gous; yet in such distra-  
ction,

ction, it is good for wronged women, to think upon the worst how to better it, and to wish the best with intent to further it, and whatsoever shall happen patiently to indure it. For the onely remedy for injuries, is to study how to forget them. I conclude with the Emperour *Aurelius*, who tells us, that it is more safety to forget a wrong than to revenge it; to suffer infirmities, and dissemble mishaps: the one is the office of a constant sick man, the other of a cunning Statesman. But for a wife to bcare with the weakenesse and

and imperfections of her husband, is the true Character of a wise and virtuous woman.

*In the Tower of  
Gaudet patientia Duris.*

*Douceur.*

*London*

**FINIS.**

*:20 : 21 : or 22  
in a house of country  
for four years at £6.*

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